A SERMON

of Christ crucified, preached at Paules Crosse the Fridaie before Easter, commonly called Goodfridaie.

Written and dedicated to all suche as labour, and be heauie laden in conscience, to be read for their spirituall comforte.

By Ihon Foxe.

Seen and allowed.

Newly recognished by the Authour.

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Cum gratia & Priuilegio Regiæ Maiestatis.

¶ To them that labour and bee heauy laden in conſcience, *Ihon Foxe* wiſheth hartie comfort, perpetuall peace, and eternall life in Chriſte Jeſus our onely Sauiour.



Amongeſt all the beneſites of almightie God beſtowed vppon man, from the creatiō of the world, as there is none more glorious and admirable, then ꝑ geuyng of his owne ſoonne to vs, and for vs, to bee crucified: ſo likewiſe of all dueties that man can doe, or that is of manne required to bee doen to GOD, there is none ſo high, nor ſo acceptable vnto God, as to imbrace theſame his welbeloued ſonne by faithe in our hartes, and onely to ſeke his glory. This duetie and ſeruice to his crucified Chriſte, ſo farre excelleth in the ſight of God the father, and maker of all thynges, that euen accordyng as we ſeke after his ſoonne, ſo he regardeth vs, as we loue his ſonne, ſo are we loued of hym, as wee beleue in his ſonne, and glorifie his name, ſo muche the Father for his ſake, glorieth vs, iuſtifieth vs, and accepteth vs, and otherwiſe not: for other acceptatiō and fauour of God to mankynde there is none, but that onely whiche ſtandeth in the faithe and obedient ſubmiſſiō of all men, to Chriſt their crucified redemer, and glorious Sauiour. The reaſon whereof ſtandeth thus.

Firſt, forſomuche as no fleſhe elſ is foūd

iuste, so is there none els, that can stande in the iudgement of God, but onely his.

Againe, forasmuche as he in his perfecte righteousnesse walkyng here in earth with all his harte, woorde, and deede in all thynges, and aboue all thynges, did seke the glorie onely of his father: So his father nowe likewise in heauen seeketh againe to set vp, and will set vp the glorie of his sonne.

Moreouer, because the same welbeloued sonne of his, beyng here so innocent, and giltie of no death, was contented notwithstandyng so humbly to debase hymself, and to be deiected as a seruaunte vnder all men, to obeye his fathers will, euen to death, yea, and the moste ignomious death of the Crosse: so hath it pleased his Father againe to exalte hym, not onely to surmount the glorie of all princes and potestates, whatsoeuer, but also with suche power and Maiestie hath aduaunced hym, that euen the very knowledge and belief of his name, geueth euerlastyng life to all synners, be thei neuer so greuously burdened or laden, who soeuer doe come to hym.

Wherefore, seyng now all the felitie and comforte of mannes life, consisteth onely in the knowledge of Christ Iesus, and in glorifyng of is name, and in nothyng els: what then can be more nedefull to the health and saluation of all men, then to preache Christ Iesus, & the glory of his kyngdome, whiche is to be glorified, and must be glorified, and and if we will not glorifie hym, GOD will sturre vp, yea, stones and wormes of the earth to glorifie his soonne. For his glorie must prosper and encrease, and at length wil

caste

caſte doune all the glorie of this worlde, ſo that in the ende no glorie ſhall ſtande, but onely of Chriſte Jeſus crucified. Saincte Paule vnderſtandyng this glorious Maieſtie of the ſonne of God, regarded to knowe nothyng els but onely Chriſte Jeſus, and hym crucified. And ſo likewiſe our partes ſhall be, eſpecially whiche bee preachers and miniſters in Chriſtes Churche, to employe all our endeuour to the ſame, that Chriſte Jeſus maie be preached and glorified, eſpecially in theſe our daies and tymes: wherein the worlde ſemeth to growe in an vtter contempt of Chriſt and of his kingdom. For, to omit firſt to ſpeake of the Jewes and Turkes, which be profeſſed enemies to the croſſe of Chriſte, and haue diſpoyled hym of the greateſt portion of his vniuerſall churche: euen amongeſt vs whiche yet remaine, and beare the name of chriſtians, how many doe liue as though either we knewe not Chriſt, or beleued not his teachyng, or paſſed not muche what we profeſſe?

1. Cor. iii.

Of this ignoraunce and contempte of Chriſt, riſeth all theſe heapes of miſchiefes, whiche daily growe, and now ouerflowe the worlde. The deuill rageth, the Turke daiely winneth, the Papiſte perſecuteth, and yet all this will not awake vs to ſeke to Chriſt, in whom onely lieth all our victorie. Our couetous, voluptuous, vicious, and ambicious life, what declareth it, but either infidelitie, or contempte of Chriſtes kyngdome? Wee talke of heauen: we walke not to heauen. What ſouer our outward face pretendeth, to examine our hartes by our fruites, what thyng almoſte is ſo vile in this world,

The ignoraunce and contempte of Chriſt in the worlde.

whiche wee esteme not more then the kyng-
dome of heauen: The glorie of Christe is
not our studie, or certes is the least parte of
our studie. Our wittes and senses are so oc-
cupied in other artes, faculties, sciences, and
studies, or so employed in worldly affaires,
that what was doen in the mounte of Cal-
uarie for our redemption, scarse wee haue
leisure to thinke thereof: Or if wee thinke a
litle, it sinketh not doune, it tarieth not with
vs. We heare of the glorie of Christ, but we
feele it not: we talke of Christe, but haue no
experience of hym, nor acquaintaunce with
hym: wee honour hym with lippes, but our
harte hungereth not after hym: outwardly
we professe hym, but inwardely we passe not
for hym. For I count Christ then not passed
for, when any thing is preferred before him.
And this is the cause, why amongst vs chri-
stians vice so reigneth, the phantasies of the
worlde so florishe, life ruled by affections,
man caried awaie with vanitie, true peace
lacketh, blinde ignoraunce and superstition
aboundeth, spirituall knowledge and po-
wer in manne is so weake, and the deuill so
strong by his sorceries and witchcraftes, to
hurt and enchaunt vs, as he doeth, and man
not able to withstande hym. Why? Because
Christ dwelleth not in vs, who onely can o-
uercome the deuill. For without Christ man
can doe nothyng.

Wherfore, to awake the hartes of suche
Christians in these drouse daies of carnall
securitie, to the contemplation of the glori-
ous kyngdome of Christe, I was the more
willyng at the request of certaine frendes to
condescende, in bestowyng a little paines
herein:

herein: And partely also for the Papistes cause, to do them some good if I could, who albeeit thei profesſe the whole Historie of Christes passion as we doe, yet by their doctrine it semeth, thei goe no further, then the outward historie. Thei make muche adoe about the Crosse of Christe, and haue sought these 500. yeres for his Crosse: and yet they knowe not his Crosse, neither dooe they see muche more in the Passion of Christe, then Animalis homo, that is, the sensible manne maie doe. Thei see him poore, sweating, bledyng, falsely accused, wrongfully oppressed, wounded, scourged, derided, crouned with Thorne, nailed, crucified, hangyng vpon the crosse naked, pearsed, deade, and buried. All this thei see and graunte with vs, his miracles also thei confesse whiche he wroughte, and that he rose againe the thirde daie, and ascended vp. &c. And because thei graunt the same to bee the sonne of God, therefore they magnifie and worship all the outwarde implementes that went to his blessed passion, the nailes, the crosse and timber, the speare, the croune and thornes, his coate and tunicle. &c. And herein standeth almoste the summa totalis of their Religion. But this is not enough. To knowe Christ Jesus crucified, and to knowe him rightly, it is not sufficient to staie in these outward thynges: we muste goe further then the sensible man, we muste loke inwardly with a spirituall eye into spirituall thynges. Neither is it perfectly inough for vs to knowe that Christe was crucified, that he rose againe, and ascended, &c. for the Turkes and euill spirites knowe this: but

The passion of Christe crucified, not rightly knowen in the Churche of Rome.

The summe of ỹ Popes religion standeth in outward things

here is nede of Gods holy spirite, and reue-
lation, to open further vnto vs wherfore he
died, wherefore he rose againe, and for who,
that is, for our synnes, and oure iustifica-
tion: To knowe, not onely the storie of his
death, but the power of his death, and ver-
tue of his resurrection: To knowe what his
crucifyng here in yearth, wrought aboue in
heauen, and vnderneath in helle: how by the
bloudde of his Crosse, the Lawe is satisfied.
Gods wrathe killed, his fauour reconciled,
all thynges pacified bothe in heauen and in
yearth, the deuell conquered, death vanqui-
shed, hel gates destroied: to know that cruci-
fied sacrifice of christes body, to bee a perfect
deliueraunce of all his people from the be-
ginnyng, to the ende of the worlde, to bee a
full satisfaction once and euer for all our sin
nes, an absolute discharge and acquittance
for all our debtes: briefly to bee a free iustifi-
cation, redemption, and righteousnes before
God for euer, to all them that beleue in him,
without any other meanes, or helpe annexed
thereto. And this is to know a right Christ
Jesus crucified. The knowledge whereof
semeth to be wantyng now in the churche of
Rome, as maie sensibly appere by their doc-
trine and institutes, by their auriculare con-
fession, and satisfaction for synnes, by their
daiely sacrifice, propitiatorie Masses, Tren-
tals, and Purgatorie, by merites of supero-
gation, inuocation of Saincte, the Popes
pardons, and dispensations: Finally, by all
the procedynges of that Churche, euen from
the holiwater stocke, to the hangyng pixe on
the high altar. Whiche all beyng packte in
one fardell, as in Pandoras boxe together,
make

The right knowledge of Christe crucified.

make but a heape or Chaos of phantasticall trifles, procedyng onely of the ignorance of Christe Jesus crucified, and thereof take their grounde and beginnyng.

Errours of the Popes churche, how thei cum and take their beginnyng.

Wherefore, to remoue this disease of ignorance, partly from these aboue rehearsed, whereby thei maie bee reduced into the kynges highwaie of their saluation: but especially for you that be mournyng in conscience, to comfort you in Christ Jesus crucified, whom the terrour of the lawe to muche oppresseth: I was so muche the rather persuaded to haue this Sermon published, that Christe Jesus might not onely bee preached to the eares of some, but also printed, yea, and painted, if I might, to the eyes of many. In whiche Sermon although I haue not, nor could not fully followe in speache and forme, euery thyng so precisely as was spoken: yet so farre as remembraunce could serue me, I haue not muche digressed from the sentence, order, and principall pointes in the said Sermon conteined: addyng withall some thinges more whiche I thought before to haue spoken, and either for plentie of matter, or lacke of memorie were forgotten. Also certaine other thynges then not spokē, I haue here inserted vpon necessarie occasion, yet conueniently seruyng for the purpose, and necessarely for the tyme, especially in twoo pointes: one concernyng the daiely sacrifice of the Masse: the other touchyng the possibilitie of the Lawe, with certaine other additions incident. Whereby this Sermon (I must graunt) is growen somewhat more large in printyng, then it was in preachyng.

And although the tyme now I see so mi-

Afflicted consciences.

serable, that little or nothyng it auaileth, to take paines either in preaching, or printyng, when men wholy geuen ouer to worldly studies, haue little leasure, and lesse lust, either to heare Sermons, or to reade bookes, bee the argument neuer so graue and comfortable: yet notwithstandyng for so muche as the Lorde hath a remnant of some faithfull seruauntes, whiche walke after their lorde and God with a perfecte harte, and are not hearers onely, but seekers also of his kyngdom: and especially for your cause, that labor and are laden in conscience, whersoeuer, or what soeuer ye be, in whō the Lorde hath wrought an earnest hunger, and hartie seekyng for his kyngdome, for you moste principally I haue penned this Sermon. De Christo crucifixo: and to you specially I dedicate & commende thesame, desirynge thesame Lorde Iesus crucified for vs, that you in readyng hereof, may receiue suche spirituall refreshyng to youre soules, and high courage of faithe in Christ Iesus, that neither Sathan maie deceiue you, nor the lawe terrifie you, nor death confounde you, nor synne oppresse you, nor conscience captiue you, nor helle gates preuaile ouer you: but that you rightely vnderstandyng with all Saintes, what is the hope of your callyng, the riches of your inheritaunce the greatnesse of his power, and aboundance of his fauour towarde you, and what is the breadth, length, and profunditie, and what is the superadmirable loue of knowlege of Christ Iesus crucified, maie superabounde in all heauenly courage and consolatiō, and also with a holy pride maie triumph in christ

Iesus.

Jesus. In whom as I wishe to you all spi-
rituall benediction, and goodnesse: so I be-
seche you likewise to praie for me your fel-
lowe brother, seruaunt and louer in thesame
Lorde Jesus, who preserue bothe you,
and vs also with you in these dan-
gerous daies, from all wic-
kednesse, to his euer-
lastyng kyngdom.
AMEN.

Ephe. L

¶ *First for the ground and argument* of my Sermon, I shall desire you (christian audience) to geue eare vnto a fewe wordes, whiche I will recite to you out of S. Paule written vnto the Corinthians, 2. *Corin.* 5. The wordes be these: *Pro Christo itáque legatione fungimur. &c.*

Texte. ii. Cor. v.

For Christ therefore, or in Christes name we come to you as messengers, euen as GOD hymself desiryng you. We praye you for Christes sake, that you will bee reconciled vnto GOD. For hym whiche knewe no synne, GOD hath made to be synne for vs, that wee might bee made the righteousnesse of GOD by hym. &c. ij. Corinth. v.

IN this parcell of Scripture here is brought vnto you (Christian audience) an high message from an high and mightie prince, of an high matter, and of weightie importaũce. Concernyng the whiche message, three thynges I haue principally to notifie vnto you, by order of the letters as it lieth.

First,

1. FIrst, beginnyng with hym, who is the sender of this message.
2. Secondly, to speake of them whiche be the messengers.
3. Thirdly, to shewe, what is the message it self here sent vnto vs.

The first diuision.

1. As touchyng the first, sainct Paule, to prepare and stirre vp the myndes of the Corinthians to more attention, expresseth first the persone and authour of this message, in whose name he commeth, saiyng: *In the name of Christe wee come as Ambassadours, &c. In the name* (saieth he) *of Christ.* Wherein we se the wordes of Christ our Sauiour rightly accomplished: wherein he prophesiyng before of this his Apostle and messenger, speaketh to Ananias in this wise, saiyng: Vade, quoniam vas est mihi electionis, &c. *Goe to hym, for he is an electe vessell to me, to beare my name before the Gentiles and Kynges, and before the children of Israell.* Actes.ix.

The seder of the message.

Actes.ix.

In like maner the other Apostles also when soeuer thei come, either shewyng whose seruauntes thei bee, or to teache

The Apostles doe all thynges in the name of Christe.

teache any doctrine, or to worke miracles, euer thei beare the name of Christ before them. With hym thei begin, and with hym thei ende. Now, if messẽgers or Ambassadours, whiche come from earthly Princes and potestates in this worlde, are commonly estemed and reputed, accordyng to the estate of them whiche sent them, and especially if the matter bryng with it any face of temporall commoditie, men are wont right gladly to receiue thē. How muche more then ought wee to bee moued with this heauenly, and moste ioyfull Legation directed vnto vs, not from any terrene Prince or Lorde, but from the Kyng of Kynges, and Prince of all Princes, especially touchyng suche a benefite here sent, and offred vnto vs by him, of suche speciall and singular effecte, that without it no earthly thing in all the worlde can make vs happie, and hauyng it, nothyng can make vs miserable.

Let me tell you a storie, whiche I remēber was doen about the beginnyng of Quene Maries raigne, *Anno. 1554.* There was a certaine message sent, not

from

from heauen, but from Rome: not from God, but from the Pope: not by any Apostle, but by a certaine Cardinall, who was called Cardinall Poole, Legatus a latere, Legatus natus, a Legate from the Popes owne white side, sende hether in to Englande.

The Popes Legacie in Englande.

This Cardinall Legate firste comming to Dauer, was honourably receiued and brought to Grenewich: where he againe beyng more honourably receiued by Lordes of high estate, and of the priuie Counsaile (of whom, some are yet aliue) was conducted frō thence to the priuie Staiers of the Queenes Court at Westminster, no lesse persone then kyng Phillip hymselfe waityng vpō hym, and receiuyng hym, and so was brought to the Queenes greate chamber, she then beyng, or els pretendyng, not to bee well at ease. *Steuen Gardiner* the Bisshop of Winchester, and Lorde Chauncellour of Englande, receiuyng this noble Legate in the Kyng and the Queenes behalfe, to commende and set foorthe the authoritie of this Legate, the greatnesse of his message, and the

Card. Poole the Popes Legate.

Stephen Gardiner Bishop of Winchester.

supreme

supreame maiestie of the sender, before the publike audience of the whole Parlament, at that tyme assembled, there openly protested with greate solemnitie of wordes, what a mightie message, and of what greate importaunce was then brought into the realme, euen the greatest message (saied he) that euer came in to Englande: and therefore desired thē to geue attentiue and inclinable eares to suche a famous Legation, sent from so high authoritie.

Well, and what message was this? Forsothe, that the Realme of England should bee reconciled againe vnto their father the Pope: that is to saie, that the Queene with all her nobilitie and sage Counsaile, with so many learned Prelates, discrete Lawyers, worthy Commōs, and the whole bodie of the realme of Englande, should captiue them selues, and become vnderlynges to an Italian straunger, and Frierly Priest sittyng in Rome, which neuer knewe Englande, neuer was here, neuer did, or shall doe Englande good. And this forsothe (saied *Gardiner*) was the greatest ambassage,

woordes of our Sauiour: *He that heareth you, heareth me: and he that despiseth you, despiseth me, &c.* Luke. 5.

Wherefore, consideryng with our selues (good Christian audience) the highe Maiestie of this our supreame Prince, the sender of this message, beyng not onely our heade and Kyng annoynted, but whiche also of loue gaue his life and bloudde as this daie to bee spent for our redemption: let vs for our partes, if wee bee his subiectes, marke what our prince requireth: let the flock heare what the Pastour teacheth: The bodie, what the head speaketh: the spousesse, what the spouse sendeth. And thus much touching ỹ sender of the message.

II. Now what these messengers be, and who thei are: The Apostle proceadyng further in the letter, thus inferreth: *We* (saith he) *be sent as messengers, &c.* speakyng not of hymselfe alone, nor of Peter alone, nor of any Apostle one more then an other, but ioyntely ioynyng them all in one office and callyng together, without difference of degree, or singularitie of persone, he saieth: *We bee sent* The messengers.

Apostolus, what it signifieth.

as messengers or Apostles: For so signifieth the name of Apostolus, as muche to meane as a messenger, or a Legate sent. Where is to be noted by the waie, that this nominatiue (Nos) in the pluratiue number, is not here to bee expounded after the stile of Rome: For Stylus Romanæ Curiæ, or rather τὸφος Romanæ Curiæ, the swellyng stile of the Courte of Rome, vseth commonly when any Mãdate, Breef, or Sentence is geuen, thus to saie: Nos Willielmus pro tribunali sedentes, &c. Nos Edmundus, Roberto Cluney literato. &c.

Stylus Romanæ Curiæ.

So the Bishop of Rome directyng foorthe his preceptes or Bulles, neuer speaketh in other number, but Mandamus, Statuimus, Ordinamus, & Volumus. And although he bee but one singulare persone that speaketh, and suche as will needes bee singulare, alone aboue all others: yet disdaineth he to speake in the singular number, but alwaies vseth the plurall, to expresse belike, his Regale sacerdotium. Who, because he seeth great Kynges and Emperours frequent this trope of mityng and speakyng, least he should

The Pope will needes bee singular, and yet disdaineth to speake in the singulare number.

shoulde seeme in any pointe inferiour to them, or not to speake as bigge as thei for their liues, vseth therefore the same Regall or Imperiall phrase of speache, with his Mandamus, & Volumus, &c. when as Christe in the Gospell is content to say: Mandatum nouum do vobis: not damus vobis, &c. But if the Pope will not followe the humilitie of Christ in the Gospell, let hym beware he followe not the swellyng Toade in Æsopes Fables: who seyng the greate Oxe, and disdainyng, that the Oxe shoulde be bigger then he, swelled hymself so bigge, that at length he swelled hymself out of his owne skinne. But lette the Popes Courtly stile passe, whiche as it is a thyng but puffe vp with the winde of Pride, so let it vanishe awaie with the winde also.

Os loquens grandia.

This is certaine, that S. Paule in these wordes, *We come as messengers. &c.* meaneth no suche matter: To signifie either hymself alone, or Peter alone, or any other of the Apostles singularely: but ioyntly comprehendeth the whole fellowship of the blessed Apostles toge-

No singularitie among the Apostles

ther, & declareth, that thei all together ioyned in one commissiō, are sent in the behalfe and name of Christ, as Legates or messengers, and not onely to these Corinthians, to whom here he writeth, but inclusitiuely to all other wheresoeuer, either collected or dispersed in the whole worlde, accordyng as it was enioyned them by the Lordes owne speciall commission, sayng: *Goe into the whole worlde, and preache this Gospell, or glad message to euery creature. Whosoeuer beleueth, and is baptised, shallbe saued.*

Matth. xvj.

Well, and what shall wee then saie? Did this message of the Apostles cease with the ende of the Apostles? Or did the preachyng thereof extende no farther, but duryng the continuaunce of their tyme? Yes verily: For he whiche then sette theim on woorke, and sente them in this message, *puttyng in their mouthe the worde of reconcilement*, is the same Lorde whiche liueth still, and ceaseth not to sende messengers into his Churche from tyme to tyme: *Some Apostles, some Prophetes, some Euangelistes, some teachers and instructors*, some with one

Posuit in nobis sermonē reconciliationis.

Ephe. iiij.

one gift, some with an other, and all for the edifyng of his people, to haue the message of his Gospel continued in the worlde, whiche still shall bee continued, so longe as his Churche shall endure: for he can not, nor will not totally and finally forsake his Churche, whiche is his kyngdome.

Christ neuer ceaseth sendyng messengers to the edifyng of his Churche.

But as it then happened in the Apostles tyme, there crepte in with them certain Pseudolegati, false Apostles, and sinister teachers, whiche confoundyng together the Lawe with the Gospell: Moises with Christe: mannes merites with mercie, confidence in woorkes with Gods free grace and promises, labored to preuent the course of this blessed message, sent to vs by the mouthe of the Apostles: So hath there not lacked since that tyme in the Churche, some Pseudocatholici, and false teachers, not sent of God to doe his message, but crepyng in craftely to leade a loyteryng life, some impudente, some negligente, some ignoraunte and blinde, *Hauyng a zeale of God, but not after knowledge*, as Sainct Paule saieth, some preachyng

False messengers.

Rom. x.

them selues, some preachyng for benefices and promotions, some teachyng before thei haue learned, some speaking that thei knowe not, nor hauyng experience whereof thei speake, some also plaine enemies to the crosse of Christe, and subuerters of his heauenly message: of whiche sorte we haue had heretofore to muche experience of late yeres, whē the Pope had ỳ leading of this churche of Englande.

But blessed bee the God of all consolation, and father of our Lorde Jesus, who hath visited vs from an high with suche mercie and grace, and hath raised vp suche ministers and messengers of his holy grace and Gospell to his Churche, whiche so constauntly accord, and tune in one string together, to set forthe the liuely message and truthe of Christes Gospell vnto you. Whiche you daiely heare. Whiche as it doeth me good to see, so doe I moste hartely reioyce from the bottome of my harte and soule, and praise God with my hartie thankes therefore. And yet neuertheless, to speake the simple truthe,

touchyng

touchyng the presente state of this our ministerie, if I should saie that nothing therein were amisse, I should in deede blaunche and flatter to muche. For who seeth not that many this daie enter into the ministerie, not as Gods messengers sent vpon any message from hym, but windyng in them selues by hooke or crooke, or by some compounde waie, parting halfe stakes as it wer, betwene their Patrones and them, and hauyng either no art to finde them, or no minde to labour, make a trade of liuyng of the ministerie, more to liue at ease, then to labour in Gods message.

The ministerie not cleare from abuses.

Many other abuses might bee here recited, but I am not at this tyme to complaine of any: but onely to preache Christ Iesus crucified vnto you. And if there bee any thyng in them further to bee complained of, I leaue it either to the ministers them selues, or to their Patrons that receiue them, or to their Bishops whiche inducte them, to looke vpon it. But to our purpose: thei that will be the true messengers of God, let them well consider what their office is,

whose messengers thei are, and do their message faithfully.

The office of ministers.

The office of ministers was wont in the tyme of barbarous Poperie, to bee compted Orare, Prædicare, Sacrificare, to Praie, to Preache, and to Sacrifice. But thei whiche allotted those offices to the Ministerie, thoughte belike to bryng in the Aaronicall, or Leuiticall Priesthode againe, with their praiyng for the synnes of the people, and offeryng continuall Sacrifice for thesame.

Orare.

As for praier whiche thei call (Orare) I take that office as commō to all christian men, and not onely appropriate to the ministerie, to praie I meane for sinnes.

Sacrificare.

And as touching [Sacrificare] if thei meane thereby to sacrifice Christes bodie for synne: That office onely appertaineth to Christe, and to none other. But wee whiche are entered nowe into the newe Testament, and are past from shadowes to the bodie, from legall significations, to spirite and truthe, followyng the direction of Christes commission in his Gospel, doe saie with S. Paule, that the principall office of the

Prædicare.

ministers

ministers of the newe Testamente is, laborare in verbo doctrina, that is, *By woorde and doctrine to doue Gods message, and to preache to the people*, Sermonem quem posuit in illis, vel quem proposuit illis Deus, *the woorde whiche God hath put in their mouthes*, or whiche he hath lefte vnto them by his Apostles. Although beside this, diuers other duetie are incidente to the order of Ministers, as to minister the Sacramentes, to praie, to offer thankesgeuyng, to reproue, to cõfort, to laye on handes, to excommunicate. &c. yet the principall ende whiche chiefly concerneth the Ministers of the newe Testamente, is, by preachyng repentaunce, and the glad message of the Gospell, to bryng all men to the obedience of Christes faithe, for remission of synnes.

i. Timo. v.

Diuers thinges incident to the office of ministers.

III. And thus muche concernyng the function of ministers, whose office is (as you haue heard) to bee messengers or Ambassadours of Christe, in dispensyng the misteries of his woorde. Now, touchyng the message that is sente by them vnto vs, let vs consider what followeth

The message set, what it is

loweth by the texte. The woordes bee these.

Euen as God desyryng you by vs, wee praie you, for Christes sake, or in Christes behalfe, that you will bee reconciled vnto God. &c.

Here nowe commeth in the ioyfull message and glad tidynges of the Gospell, which he Sainct Paule calleth Sermonem reconcilationis, *the woorde of reconcilemant*. Wherein is to be explaned vnto you in order, and distinctly, firste, what this reconcilemente is, betweene whom it is, by whom it commeth, with al suche thynges as well goyng before, as whiche followe after it. But firste, for so muche as the preachyng of reconciliation importeth a variaunce or diuision, betweene God and vs goyng before: let vs somethyng intreate of the same, and putte you in remembraunce of that miserable thraldome, wherewith wee were once oppressed, lyng vnder the greuous wrathe of God (whiche in my mynde is muche needefull of all Chri-

stian

Sermo reconciliationis.

Variaunce betwene god and man, considered.

stian men thoroughly to bee considered) and cõpare the same to that state, which wee are now called vnto. For els how shall wee reioyce at Gods grace, if wee feele not before his iudgemente? Or what thankes can thei geue for the gift whiche neuer vnderstande what lacke thei had? What passeth he for heauen, whiche feeleth no hell? Or who careth for the Physition, but he that is sicke?

And though I know there be a good sorte of godly mourning soules in Sion, whiche lye groueling vnder the feare of Gods heauie indignation, and neede rather with boldnesse to bee refreshed, then with more feare to be deiected: yet notwithstanding, for so muche as the greater sorte commonly haue their cogitatiõs otherwise occupied, some not touched with any sorrow, some not examinyng their consciences, nor feelyng their wounde, some not tastyng any hel, some not caryng for any God, to helpe therefore suche senseleste soules, and to rouse them a little out of their careleste sleepe of securitie, lette vs enter into some consideration, of our damnable

Preaching of Gods feare necessarie in these daies.

The miserable state of man without Christ.

ble and cursed state, wherin all we once did, and yet doe stand by nature, al suche (I saie) as are not yet reconciled in Christ. For what can be more greuous and horrible then the creature to bee sundred, and parted from the grace and good will of his creatour and maker: to lacke his protection: to sustaine his wrathe: to be outlawed from our owne countrey of Paradise, where wee were first created: to be cut from hym, without whom nothyng can dooe vs good, and wee good for nothyng: For if all goodnesse be in hym, what can be without hym but that is euill: If life leaue vs, what remaineth but death: If God forsake vs, what receiueth vs but the deuill, authour of all mischief, and fountaine of all calamitie: Of whose miserable dominion ouer vs, wee haue felte and tasted to muche alreadie.

Man in his moste felicitie in this worlde, is but a miserable thyng.

Nowe take a man in all his aboundaunce of riches, treasures, and pleasures, florishyng in his moste felicitie, brauerie, and prosperitie: let hym bee, if ye will, an other Polycrates of this worlde what is he of hym selfe but a carcas, a

caitife,

ambassage, the weightiest Legacie that euer came to Englande: forgetting belike either this message of GOD, sent here by his Apostles vnto vs: or els because he sawe it made not so muche for his purpose as did the other, he made the lesse accompt thereof.

Stephen Gardiner mightie message sente to Englandes from Rome

Well then, and will wee see what a weightie message this was that *Gardiner* so exquisitly commended? First, the sender is gone, the messenger is gone, the Queene is gone, and the message gone, and yet Englande standeth not a rushe the better. Of whiche message I thus saie, answeryng againe to *Gardiner*, per inuersionem Rhetoricam, that as he saieth, it was the greatest, so I saie againe, it was the lightest Legacie, the moste ridiculous trifle, and moste miserablest message, of all other that euer came, or euer shall come to Englande, none excepted, for vs to bee reconciled to an outlandishe Priest, and to submit our neckes vnder a forrein yoke. What haue wee to doo moze with hym, then with the greate *Calypha* of *Damascus*? If reconciliation oughte to followe,

where offences haue risen: The Pope hath offended vs more, then his cofers are able to make vs amendes. Wee neuer offended hym. But lette the Pope with his reconciliation and Legates goe, as thei are alreadie gone (God bee thãked) and I beseche God so thei maie bee gone, that thei neuer come here again. England neuer fared better, then when the Pope did moste curse it. And yet I heare whispering of certaine priuie recõcilers, sent of late by the Pope, whiche secretly creepe in corners. But this I leaue to them that haue to doe withall. Let vs againe retourne to our matter.

The Popes priuie reconcilers secretly creppyng in corners.

We then hauyng this legation sent to vs, not from the Pope, but euen frõ our Lorde and God: not by any Cardinall of Rome, but by the elect vessell of Christ, the Apostle sainct Paule and other Apostles: Let vs attende with reuerence, firste to hym that sendeth, then to the messengers that be sent vnto vs, remembryng how Raab the harlot receiued the messengers of Moises, and was preserued: Remembryng also the

Iosua. xxvj.

caitife, a subiecte of Sathan, a praie to death, reioycyng and laughyng in this worlde, but yet as one that laugheth in his dreame, and waketh in sorrowe fraught full of feares & cares of minde blinde in soule, not knowyng to daye what will happen to morrowe, voide of all inward rest and peace of conscience, mortall, mutable, miserable, wrapte in wretchednesse, prone to all wickednesse whose beginnyng is in trauaile, his standyng vncertaine, his ende is corruption: briefly as one liuyng in death, and deade beyng aliue. For how is he a liue, that is deade to God? *Let the deade* (saith our sauiour) *go bury the dead. &c.* Math. viij. speakyng of them whiche liued, and yet to God were deade. And how can we be els but deade to GOD, excepte we bee brought, and reconciled by Christe to God?

And yet for all this, suche is our dulnesse, that either we feele not what it is to lacke the Lorde, or our wilfulnesse suche, that we care not for that we lack. But how soeuer it bee, that either wee will not, or can not see, the ende of all

thynges

Manne cast awaie from God.

thynges declareth, what a miserable thyng it is, the creature to bee diuided from his creatour. In whom as euery thyng hath his beyng: So not to be in hym, is to bee in deede nothyng: whom once wee had, afterward loste hym, and in losyng hym, haue loste with hym all thynges. By creation first we had hym, by transgression afterwarde wee loste hym, and all throughe the meanes of our greate γενάρχης Adam: who by his disobediente presumption broughte this wofull diuision, betwene God and vs. Whereupon hath ensued all this rufull ruine of the whole creature, and nature of man, beyng secluded from Gods fauour and protection, and geuen ouer to death, and to hym that hath power of death, that is, to Sathan, whiche euer since hath had dominion ouer vs.

Diuision betwene God and man by Adam the first man.

And thus maie you see (good Christian audience) the sorrowfull state and condition of mankinde, fallen from his originall felicitie, wherein he was first planted, not into a pecke of troubles, but into a helle full of all miseries, into vtter desolation, and destruction, death and

Originall synne.

and dampnation, and all throughe the transgressiō of one. Out of whose roote firste springeth this publike infection of our nature, whiche we call originall synne, prone to all corruption, destitute of grace and righteousnesse, and voyde of all goodnesse: whiche originall rancker hangyng in our fleshe, draweth vs from God and all goodnesse. Whereof sainct Paule in his letter to the Romanes, complaineth thus, and saieth: *That he knoweth and feeleth that in hym*, that is to saie, *In his fleshe there is no goodnesse dwellyng.&c.* And again, where he saith: *I see an other lawe in my mēbers, rebellyng againste the lawe of my mynde, captiuyng me.&c.* Rom. vij. And this originall syn is called Peccatum in nobis inhabitans. *synne dwellyng or lurking in vs.&c.* Wher by we haue to vnderstande, that beside our outward actions, whiche burst out into open synne, there lurketh also inwardly in the bottome of our nature a priuie fomes, a breeder of synne, an originall infection, or (as we maie call it) a priuie sparcle of the Serpentes sede, infectyng our nature, and drawyng vs

Roma. vii.

Roma. vii.

from all heauenly disposition, to all earthly concupiscence.

The Papistes extenuat originall sin.

Originall sinne no smal matter in Gods sight.

Which lurkyng infection in vs, although it seeme but a small matter to many, and especially to the Papistes, who vse to muche to extenuate it, and to make light thereof: yet wee muste vnderstand, that in Gods sight it appereth a mightie matter, passyng all other synnes: who not oneiy looketh vpon our outward and manifeste transgressions, whiche we daiely committe against his Lawe, but also considereth the persone especially, & the croked nature inwardly infected within vs (out of whiche issue fooythe these outwarde transgressions) and so punisheth the same with no lesse penaltie, then the outward synnes against the lawe committed. Like as if a mightie Hunter chasyng the wilde Wolfe, and happenyng vpon the Wolfes denne, findeth there the yong Wolfelynges, whiche as yet neuer did no rauen: yet because of thesame nature lurkyng in them, he vseth them no otherwise then he doeth the olde: Euen so let euery man repute hymself as touchyng

Similitude.

his

his first birthe, and outward man, as he originally descendeth of Adam, to bee execrable vnto God, and not onely his outward euill doynges, but also his inward nature and very persone before he begin to worke, to be odious vnto hym.

The nature man odible to God, before he begyn to synne.

Whiche beeyng well expended and weighed in our mindes, let vs then cast with our selues, in what a miserable perplexitie, and wretched case wee synfull creatures were, and yet are, so many as bee not yet reconciled againe in Christ. For what can bee more miserable then manne, to bee vnder the heauie wrathe and displeasure of his God (as I saied) the creature to be diuided from his Creatour, the potte or vessell to be displeasaunte, or in hatered with the Potter? For what are wee els, but as yearthen pottes in the handes of oure God, whiche formed and created vs?

Variaunce a daungerous thyng in all states, but betwene God & manne moste greeuous.

Now if variaunce and debate breede suche daungers, and mischiefes amongest the creatures them selues, where soeuer it cõmeth: what is to be thought of that discorde, whiche is betwene the sely creature, and the creatour himself?

Discorde decaieth all thynges.

In a common wealth we se what a woful state there is, where the prince with his nobles, or the nobles with the commons can not agree. What a hell is in that house, where the housebande and wife, liue together in continuall iarre? Or who can abide to liue in that Citie, where the Citizens through ciuill dissention, are disseuered in sides among them selues, one fightyng against an other? The consente of Musicke maye teache vs, what an amiable thing to nature it is, to tune in one agreemente of concorde, and howe contrary to nature discorde soundeth. In the body bothe of manne and beaste, where the elementall qualities and humours do not concord together in due proportion and conueniencie, life there can not consist. Briefly, if the wrath of a terrene king in this yearth, be death (as the wise kyng speaketh in the Scripture): what is it then to bee vnder the wrathe of the almightie, Kyng of all Kynges, and God of all creatures?

Life standeth in concorde.

The wrathe of God, and the wrathe of a Kyng compared.

And vnder this wrathe of our lorde and God, all wee mortall wretches for

synne

ſynne in vs (whiche God created not but hateth in vs) wer wofully wrapped (and as the ſcripture ſpeaketh) Eramus natura filij iræ: *We were by nature the children of wrathe. &c.* enemies to God, diuided and ſundred from him, and ſo continued a long tyme, euer ſince this ſynfull nature firſt tooke place in vs. For ſynne by nature gendereth wrathe, and prouoketh iudgement: Judgement by law ministereth death and damnation: with death entered the deuill, and with hym heapes of infinite miſeries and calamities. And in this pickle lieth man by nature, that is, all we that be Adams children. Let no man flatter hymſelf, or thinke better of hym ſelf, that is, of his owne originall nature, then is here declared. Neither is here declared any other thyng, then the ſcripture it ſelf cõcludeth, *whiche concludeth vs altogether to bee vnder ſynne. All our mouthes are ſtopped, and we deſtitute of the glory of god ſtandyng all at his mercie and grace. We haue all gone aſtraie* (ſaieth the Prophet *Eſay*) *euery man in his owne wicked waye. Eſai. 53. And are all vnprofitable ſeruaun-*

Synne the roote of all miſerie belongyng to manne.

All thynges concluded vnder ſynne Rom. iii.

Eſay. 53.

Luke.xvii.

tes (saieth Christ) *yea, when we haue doen the beste we can.* And if our best doynges bee vnprofitable in the sight of God to saluation, where then shall our euill dedes become?

These premisses thus cõsidered, and concluded by the Scriptures, as you haue heard: What shall wee saie (good Christian audience and beloued brethren?) Shall wee nowe dispaire, or is there no remedie, no hope nor helpe to bee had? No truely in our selues, in our selues (I saie) none, none at all. For the iust iudgement of GOD muste needes haue his course. Gods sentence once pronounced must needes procede. And as none of vs al was euer borne (Christ onely excepted) or is nowe liuyng, that carieth not the wounde of originall syn aboute hym: so is there none of vs all, that possibly in hym self can auoide the sentence of Gods terrible iustice: But death and condemnation will needes proceade against vs, vnder whiche sentence and malediction we all, euery mothers soonne, as touchyng our selues, should haue perpetually continued, had not

Man by nature vnder malediction.

not a certain deare good frend of ours, our singular good Lorde and onely patrone, a mightie capitaine stepte in betwene, who to keepe of the blowe from vs, beare the stroke of Goddes heauie wrath on his backe, and so deliuered vs from death, beyng for vs slain hymselfe, and thereby *slewe all enemitie betwene GOD and vs, pacifiyng by the bloud of his crosse, all thynges bothe in heauē and earth,* and so hath purchased this blessed, and happie reconciliation betwene his heauenly father, and vs earthly creatures.

Howe benediction and grace commeth in. Ephe.ij. Colloss.ii.

And as he that hath purchased it: so hath he sent tidings of thesame here by his Apostle S. Paule, and by all his other Apostles, al about, throughout the whole world, to euery creature. Whereof Esai thus speaketh, marueiling and reioysing at the commyng of these messengers: *How faire* (saieth he) *be the fete vpon the mountaines, of hym that bringeth tidynges, and preacheth peace, bryngeth tidynges of good thynges, and preacheth saluation, saiyng to Sion: Thy GOD shall raigne. &c. Esay. 52.* Whiche prophecie you see here verified by the preachyng

The message of grace beginneth.

Esay. 52.

of these Apostles: and not onely by thē, but by other also, whom Christ our Sauiour ceaseth not continually frō tyme to tyme, to stirre vp in his Churche to be his Messengers, and Legates Apostolicall: who now commyng to you also Londoners, as Sainct Paule did to the Corinthians, with thesame wordes doe speake also to you saiyng: *Wee praie you for Christes sake, that ye willbe reconciled vnto God. &c.*

Gods message to Londoners.

Whereby all mourning soules, where soeuer you are, or what soeuer you bee, that labour and be burdened, maie note for your comforte, howe not onely the Lorde offereth hym self readie to be reconciled, to you if you bee willyng: but also louyngly and moste gently sendeth foorthe his seruauntes, to entreate you to bee reconciled vnto hym. As who would saie: In God there is no let, but you maie boldly come and bee reconciled, whosoeuer desireth to bee at peace with hym: onely let there bee no staie in you. Bee you willyng to be reconciled, and you shall spede: Come and you shall bee receiued, holde out youre hande to take

God offereth hym self to be reconciled to vs.

take what he will geue, and you shall haue. What more can you desire? And yet moreouer to encorage you to come to hym, not onely he offereth hym selfe readie at youre sutes to bee entreated, but also sendeth abroad his messengers to entreate you, to come and bee reconciled to hym.

And further, leaste ye should thinke those messengers to come in their own name, and so regard thē the lesse, marke what Sainct Paule addeth moreouer, how he not onely praieth them, but also in a maner adiuryng them. *We pray you* (saieth he) pro Christo, *for Christes sake*, as though he would saie: as you loue Christe, and will doe any thyng for his cause, which hath so dearly bought you, wee praie you, not for our selues, but in the name of hym, that you will be reconciled vnto God.

The Apostle aduerteth vs in Christes name to bee reconciled.

And yet neither is this also inough, whiche notwithstandyng is so muche, as maie make vs all to maruaile at his mercies. But marke moreouer the speache of the holie Ghost, and consider the exceadyng tenderneste of the vn-

speakeble benignitie of our God. Wee were the offenders, and he the partie that was offended: Wee his creatures, and he our maker: we the first breakers from hym, and yet all this notwithstanding, suche is the passing and more then fatherly riehnesse his grace, that he not onely offereth and sendeth vnto vs, yea, adiureth vs in his owne sonnes name: but also, whiche is more then all that cã be mosse, euen the same God praieth vs euen hymselfe, euen vs I saie, suche misers and damnable wretches, that wee will come and be agreed with hym: for so the tenour of our text in plaine wordes purporteth, where he saith: *Euen as God hym self praiyng you by vs, wee praie you for Christes sake, that you will bee reconciled vnto God. &c.* Here is offending, and yet here is praiyng, and praiyng againe. O gentlenesse, O kindnesse. Mã first began the diuision: and God beginneth firste the reconciliation. GOD praieth. Christ praieth, and the Apostle praieth. Manne offendeth, and hath forfeited his soule to the deuill, and yet is praied. He that should praie to be forgiuen,

God offereth sendeth, inuiteth, yea, praieth vs hymselfe to bee agreed with hym.

uen, is praied to be content to be forgeuen. What should we here saie or think (welbeloued Corinthians here of London) but crie out with the woordes of *Nazianzene*: ὦ τῆς τάχους τῆς φιλανθρωπίας: ὦ τῆς εὐκολίας τοῦ συναλλάγματος: that is: O the readinesse of Gods gracious loue: O the easinesse of his exorable reconcilement. &c.

Nazianzene: εἰς τὸ ἅγιος βαπτισμα.

Although it be not in my vtterance, nor in no mortall tonge to expresse the fulnesse of these depe, and profoundemisteries of spiritual thinges: yet by that as I could declare, somwhat you heard, and more maie conceiue with your selues, first of the horrible wrathe of God, and his districte seueritie against sinne, with all suche penalties, plagues, and punishementes, due for the same, declared vnto you. After that you haue heard againe of the singulare and superabundant greatnesse of his fatherly tendernesse towarde vs, who so willyngly, so kindely, not onely offereth his reconciliation, but also inuiteth vs, yea praieth vs to bee reconciled to hym.

Gods gracious tendernesse to vs, considered.

1. Nowe, what this reconciliation is,

and

and what greate thynges come there-
of, it followeth likewise to bee conside-
red. Whiche albeit can not so amply be
described to you, as it is in it self, yet by
similitudes and exãples partly it maie
Similitude. be conceiued. For as we see in a world-
ly gouernemente, when any subiecte is
vnder the indignation and displeasure
of his prince, his state is miserable, his
minde vnquiet, fraught full of feare and
dreade, his harte out of comforte, in his
life no safetie, but he liuyng like a dead
manne: briefly, no calamitie lacketh,
where the wrathe of a Prince hangeth.
But if the trespasse bee pardoned, and
displeasure remoued, then feare depar-
teth, hope receiueth, comfort commeth,
and life beginneth to looke vp. Euen
so, or rather muche more then so, it is
betwene God and man. For so long as
wee were vnder wrathe, there was no-
thyng in man but death, dreade, damna-
tion, helle, malediction, the tyrannie of
Sathan, vnquietnesse: in somme, all the
miseries of helle were heaped vpon the
poore soule of man. But after it plea-
sed the goodnesse of our God, to tourne

from

from vs his wrathe, and to receiue vs againe to fauour: Now all is tourned, our feare to hope: death to life: damnation to saluation: helle to heauen: malediction to blesse: the power of Sathan dissolued: care to cõfort: and in somme, all the felicities, so many as Paradise can holde, doe now belong to man.

Gods reconciliatiõ cause of al manneg felicitie.

But what should I sette foorthe the high amplitude of this heauenly reconciliation of our Lorde by yearthly similitudes, whiche by no comparison of man can bee expressed? For in mannes agreement, though the Prince bee reconciled neuer so well with the subiect yet it maie happen that the agremente maie breake of againe shortly after. Againe, the reconcilemente that is betwene man and man, is commonly but for that one trespasse which bredde the variaunce: whiche beeyng forgeuen, agreemente commeth. So is it not betwene God and vs. Neither is his reconciliation so variable or inconstaunt as altereth by daies or tymes: but is the receiuyng of mankinde into the eternall fauour and mercie of GOD, euen

Reconciliation of God, what it is.

Esay. 54.

uen the same fauour whiche Esaye the Prophet, Chapiter. 54. speaketh of in these wordes, saiyng: *For a little moment of tyme I haue left thee, but in greate mercies I will gather thee. In a momente of my indignation, I haue hid my face a while frō thee: but in my euerlastyng mercie, Ihaue pitied thee, saith the redemer thy lorde. &c.*

Reconciliation defined.

This reconciliation now to bee defined, is the receiuyng againe of manne into the perpetuall fauour of God, purchased by Christe to all theim, that by faithe and repentaunce come vnto him. Whiche eternall fauour of God, as we shewed before to bee freely offered vnto vs: so now remaineth further to bee explained, what fauour this is, howe it is perpetuall, by what cause it commeth, and to whom it belongeth. Touchyng the first, to declare what fauour this is, whereunto wee are receiued, here is to bee vnderstande by the meanyng of S. Paule, this fauour to be that whiche is contrary to the wrath and malediction whiche wente before for synne. For as that malediction did threaten vnto vs eternall reiection, vnder whiche wee were

The fauour of God, what it is, & howe it is perpetuall.

wer and should perpetually haue continued, had it not been stopped: so is this reconcilement a receiuyng againe into eternall acceptation, whiche perpetually doeth and shall continue for Christes sake, to all faithfull beleuers in hym. And this fauoure I call perpetuall in respecte of tyme: for that God promiseth neuer to remember, nor to impute our synnes any more for Christes sake. Ieremie.xxxi. And hereof springeth the fountaine of perpetuall remission, promised in the. xiii. Chapiter of the Prophet Zacharie, where he saieth: *In that daie shall bee open to the house of Dauid, and to the dwellers of Ierusalē, a fountaine to the clensyng awaie of synne*, & menstrui. &c. Ieremy.31. zacha.13.

Where note how the Prophet saith: *In that daie. &c.* assignyng not diuerse and sondrie daies, when Christes bodie should be offered for synne: but signifyng that one daie should come, whē that Lambe and sacrifice, whiche was slaine from the beginnyng of the worlde, in Gods determination, and afterwarde was offered actually once and no more,

should

Chriſtes bodie once offered for ſinne, and no more.

ſhould ſuffice to purge the ſynnes and filthineſſe of all the dwellers in Jeruſalem, that is, of all ſuche as retaine to hym by faithe. And thus haue you the cauſe of remiſſion of ſynnes, to bee onely the ſacrifice of Chriſtes body offered vp to GOD, not euery daie, but in one appoincted daie, whiche we call Goodfridaie: for the whiche Sacrifice ſake, God hath aſſured his promiſe to all and ſingulare perſones, that ſhall come or ſeke to his ſonne by faith, to geue them free forgiueſſe, and neuer to remember, nor impute their ſynnes to theim any more.

And herein ſtandeth the difference betwene the Popes doctrine and ours. For he holdeth that the Satrifice of Chriſtes bodie not one daie, but euery daie is to be offered for ſynne. Contrarie, wee with the Scriptures affirme, remiſſion of ſynnes to bee the effecte onely of one cauſe, that is, of Chriſtes bloud our Sauiour, ſacrificed once on Goodfridaie vpon the Croſſe (and neuer els) to take awaie all malediction of ſynne for euer, as well for them that were

Difference betwene the Popes doctrine and the Scripture.

were before his Passion, as theim that should followe after. And that is it that the Scripture saieth: *The Lambe to bee slaine from the beginnyng of the worlde* (and so is he slaine to the latter ende): meaning thereby the vertue and power of that sacrifice, to extende vniuersally to all tymes, to all men, and to all kinde of synnes, from the beginnyng, to the ende of the worlde for euer: So that on Christes parte, the cause onely whiche worketh reconciliation, and remission of synnes, is his onely death and bloudshedding once sacrificed actually (and neuer els) vpon Goodfridaie. On oure partes, the cause onely that worketh this reconciliation and remission, and is of vs required, is not to offer vp this bodie againe for a daiely Sacrifice to God: but onely to beleue faithfully and obediently vpon hym that was sacrificed for vs, and so by faithe to applie the merites of his Passion to vs. And to this faithe God hath promised perpetuall remissiō of our synnes, accordyng to the manifest testimonie of the scripture, where it is in the Actes of the A-

The Lambe slain from the beginnyng, what it meaneth.

The cause of remission of synnes on Christs part.

The cause of remission of synnes on mans parte.

Actes.10.

Actes.16.

postles thus expressed: *That to hym all the Prophetes beare witnesse, all men to receiue remission of sinnes by hym, whosoeuer beleue in his name. &c.* Againe. *Actes. xvi. Beleue in the lorde Iesus, and thou shalte bee saued, and thy whole house. &c.* Peter and Paule saie not: Offer Christes bodie for a daicly sacrifice to God: but, onely beleue in hym, and thou shalt bee saued. And thus muche hetherto cōcernyng reconciliation, what it is, how it is perpetuall, what is the onely cause thereof, and to whō it belongeth: whereof more shall bee saied (Christ willyng) in further processe hereof.

Gods reconciliatiō includeth not onely remissiō of our synnes, but also acceptation of the person of manne.

Nowe as touchyng this reconciliation, and fauoure of God aforesaied, as it reacheth to the free remission of all men and to all tymes, as well before as after: so moreouer this is to bee added, and worthy to bee noted, that not onely it reacheth to our sinnes, but extendeth to the acceptatiō of the nature and persone also of manne: so that through this reconcilemente, not onely oure synnes are doen awaie: but also the persone of man, whiche before was execrable vn-

to

to God, is now accepted, whiche before was odious, is now beloued, which before was impure and vncleane, is now purified, regenerated, and chaunged as into an other persone, and as ye would saie, made a newe manne in the sight of God: not because the newe life of a man maketh the man newe in Gods sighte: but because the man beeyng firste made newe, and regenerated by reconciliatiō bryngeth forthe afterward a newe life.

Regeneratiō

And here commeth in that, whiche wee call regeneration, or newe birthe, not in beyng altered into any newe bodily substaunce from that we were: but in beyng tourned by reconciliation into a newe state of fauoure and grace, as who before were deade to God, damnable creatures, and childzen of wrathe: but now are accepted, purged, and iustified from the malediction, as well of originall sinne as actuall: whiche before tymes wer separated from GOD, but now restored againe to grace and fauoure, euen the same fauour of GOD, wherein Adam stoode before his fall in Paradise, and more to.

Man restored to ỹ same fauor of god, which Adam had before his fall in Paradise.

Of this regenation we reade in many places of the scripture, whiche scripture geueth vs to vnderstand this our newe regenerate birthe, to bee referred not so muche to the outwarde actes of life, as chiefly to the person and nature of manne, altered and chaunged into a newe state of grace and fauoure with God by spirituall reconciliation, yea, before he begin to worke any good action. Whereupõ afterward followe the fruites of newe life, whiche wee call good woorkes, and are called good, not so muche for the worthinesse of the action doen, as for the worthinesse of the persone the dooer thereof, whiche is a faithfull Christian reconciled in Christ to God. And thereof take good woorkes their goodnesse, beyng not onely accepted for good, but also imputed in scripture sometymes to merite: as where Christe our Sauiour saieth: *I was hungrie and ye fedde me, I was in prisone, and ye visited me: Come therefore and possesse the kingdome &c.* Matth. xxv. Not that the value of the woorke deserueth that imputation, but that the woorke is so imputed

Good woorkes why they are called good.

Math. xxv.

imputed for the faithe of the persone: for els lette an infidell doe the same, or more to, and all is synne that he doeth. But let the Christian doe, bee the thyng neuer so simple, if it bee good it is accepted, and if it bee otherwise, yet is it remitted, so that in a briefe somme, the order of all this standeth thus. First cõmeth Christe crucified and offered for vs: with hym commeth faith apprehendyng hym: with faithe ensueth reconciliation or iustification, through the promise: whereby man beeyng reconciled vnto (whiche before was reiected) is made nowe a newe creature, because he is set now in a newe stocke: and this is called regeneration. After regeneration of the persone (whiche is accepted for his faithe) followeth then the fruites of newe obedience, whiche be accepted for the faithfull person: but because our newe obedience is alwaies, and in all men imperfect, and falleth many tymes into disobedience through frailtie of flesh, for a remedy thereof followeth remission of sinnes. And thus haue you the golden chaine of our saluation: first

To the pur
all thyng is
pure: But
the Infidel
all is synne
that he doth

Christe.
Faithe.
Reconcilia
tion, or iust
fication.

Regenerat

Newe obe-
dience.

Acceptatio
of good wo
kes.

Remission
synnes.

The golden haine of salvation.

beginnyng with Christ: then commeth faithe: faithe bryngeth reconciliation, or iustification: with it commeth regeneration: after whiche ensueth newe obedience, or mortification, with acception of good woorkes: Last of all commeth remission of synnes, and maketh all sure.

Remission of synnes.

Touchyng whiche remission of synnes, here is further to bee noted: Firste that this remissiō is not onely of suche synnes as goe before Baptisme, or regeneration, but also of all suche, whiche a manne repenteth hym of with faithe, from the beginnyng till the ende of his life. Secondly is to bee vnderstande, that this remission is not onely for all actuall synnes whiche manne committeth, but also for originall synne, which nature bringeth. Thirdly, neither must wee thinke this remission of the newe Testament, to bee like to the remission of synnes practised in the olde Lawe, whiche stoode by Sacrifices. Wherein this difference there is: Firste, that remission whiche was by Sacrifices, serued not for all synnes, nor for suche as

were

were to come, but onely for ſuche ſynnes as were before the ſacrifice: ſo that whenſoeuer any newe ſynne followed, newe ſacrifices were required. Secõdly, that remiſſion ſtode onely for actuall ſynne, and not for originall. Thirdly, in that Legall or temporall remiſſion is moreouer to be noted, that ſacrifice for ſynne was then but a thyng typicall, ſo that albeit the crime for whiche the ſacrifice was offered was doen awaie, yet the perſone notwithſtanding remained ſtill vnder death, and the penaltie of originall ſynne pronounced againſt Adam and all his poſteritie. Briefly in one worde to conclude, betwene this remiſſion of the newe Teſtament, and that of the old, ſo muche difference there is, as is betweene temporall thinges and eternall. Of whiche difference let vs heare what the Prophete Ieremie teacheth vs, ſaiyng: *Beholde the daies ſhall come, ſaieth the Lorde, and I ſhall make a newe couenaunte with the houſe of Iſraell, and the houſe of Iuda, not after the couenaunte whiche I made with their fathers, when I brought thẽ out of Egipt with ſtrong hand,*

Difference betwene remiſſion of ſinnes in ye new Teſtament & in the old.

Ieremy. 31.

and thei transgressed my couenaunte, but this shall be the couenaunt that I will make with the house of Israell. After those daies saieth the Lorde, I will geue my lawe within them, and in their harte I will write it, & I will be their God; and thei my people. &c. For I will haue mercie of their iniquities, and their synnes I will neuer more remember. &c. Ieremie. 31.

By these wordes of the Prophet, if thei bee well marked, we haue to learne a manifest difference betwene the olde couenaunt, and the newe: and what the grace is of the newe Testamente, especially concernyng remission of synnes: whiche sinnes he saith shall neuer more bee remembred, meanyng that the daie should come, when God will set suche a Sacrifice for sinne, whiche shall geue a perpetuall remedy for euer: so that although synne shall neede daiely to bee healped, yet no more Sacrifices should neede to bee offered, but that one should serue, and suffice for euer. Whereby we see remission of synnes to stande otherwise nowe then it did then. For in the old lawe, although sinnes were purged after

after a sort, by Sacrifices and bloud of beastes: yet that remission lasted not for euer, but for certain tymes, so that new synnes euer required newe sacrifices.

The sacrifice of the Popishe Masse consumed.

Wherein appeareth the pernicious abuse of the daiely Sacrifice of the Popes Masse, moste false and contrary to all Scripture, vtterly subuertyng the truthe of Gods couenaunte and Testamente. For if synne should neede daiely purgation by daiely Sacrificyng, as it did before, what difference then make we betwene the newe Testamente and the old, betwene the Christians and the Iewes? Or if Christes bodie once Sacrificed for synne, can not serue excepte it bee daicly Sacrificed for purgation thereof, where is then this euerlastyng reconciliation taughte by the Apostle? Or where is this neuer remembryng of our sinnes any more, promised by the Prophetes? How is that wounde cured for euer, whiche euery daie needeth a new plaister? Briefly, how hath he made them perfect with one oblatiõ for euer whiche bee sanctified, if Christ once offered suffice not, but euery daie must be

Hebr. 10.

offered a freshe? What perfection is in that, whiche euery daie is newe to begin? If synne (malediction of synne I meane) bee not once taken awaie for euer, how then hath Christ made vs perfecte for euer? *Hebre. 10.* or how hath he founde out eternal redemption by once offeryng hym selfe for vs? *Hebre. 9.* For what is eternall redemption els, but eternall remissiō of sinnes? Now, where remission of synnes is, and the same remission eternall, what needeth any more hostes or oblatiōs for synne? As the Apostle plainly testifieth, saiyng: Vbi peccatorum est remissio, iam non est amplius oblatio pro peccato. i. *Where remission of sinnes is, there no more oblation for sin. &c.*

Hebr. 10.

Lette vs reason now then with these sacrificyng priestes of the Popes lawe, after their owne distinctions. A continuall or daiely Sacrifice, saie thei, must euer remaine in the churche. For what purpose, I aske? For remission of synnes, saie thei. So had the Iewes in the old lawe continuall and daily Sacrifices for remission of synne, remainyng amongest them also. What diffrence is

now

now betwene the newe Testament and the old, if the daunger of synne remaine in bothe testamentes alike, to bee doen awaie by continuall reiteration of Sacrifices: Or if there must needes bee a difference, lette them shewe what difference it is, or wherein it consisteth els, but onely in ỹ cause of remission: which in the new Testament standeth one for euer, in the old Testamente it is daiely repeated by renuing of Sacrifices. Of the whiche cause the Apostle to the Hebrues, speakyng of Christ Jesus crucified, and consummated, specifieth moreouer, and saieth: Factus omnibus obtemperantibus sibi, causa æternæ salutis. &c. i. *Was made to all whiche obey him, the cause of eternall salvation. &c. Hebr. 5.* By the whiche wordes we are taught the cause of remission of synnes, to bee the onely bodie of Christe offered for vs, and the same bodie to be once offered and neuer more, as in the same Epistle followeth in these woordes declared: Nunc autem semel in instante consummatione. &c. i. *Now hath he once appeared in this latter consummatiõ of the worlde, to the destruction*

The cause of doyng awaie synne discussed.

Hebre. 5.

Hebre. 9.

tion of ſynne by his owne oblatiõ. &c. He. 9. Whereby wee haue to note, that as the once appearyng of Chriſte, is the onely cauſe of deſtruction of ſynne, and remiſſion not to be lought at any other cauſe but that alone: ſo is their doctrine vain whiche require any moze appearynges of Chriſt to remit ſynne, then onely the ſame. And thus appeareth the true difference, betwene remiſſion in the olde Lawe, and in the newe: whereof the one whiche ſtode by renuyng of Sacrifices was tempozall, the other is perfect and perpetuall, perfecte I meane as touchyng the cauſe of putting awaie ſinne, whiche once doen, ſtandeth foz euer.

Diſtinctiõ of the Papiſtes

But here come thei with a blinde diſtinction of (bloudy and vnbloudie) and ſaie, that in the Jewes Lawe, thei offered the bloudde of Goates and Calues, and of other diuers ſoztes of beaſtes: but in the newe Lawe thei offer continually one Sacrifice, and no mo, which is the bodie of Chriſt, and that after an vnbloudie ſozt. Whereunto I anſwer: firſt if thei haue the bodie of Chriſte, let them offer it. But thei whiche doe well conſider

consider the Scriptures, doo see and knowe that Christes body is not here to bee offered: vnlesse thei meane the members of his misticall bodie here in yearth, whiche thei sacrifice euery daie, with suche store of bloud, as is pitifull to see: but els the true bodie of Christe in deede, the scripture placeth to bee in heauen, and not in yearth. Once it was in the handes of synners, and was offered of them, but now he is out of their handes, and paste all mennes reache to be offered any more. Wherefore, where thei saie, thei offer the bodie of Christe, that is but a phantasie. For as the presence of the bodie here ceaseth, so ceaseth the offeryng thereof also.

How the Papistes doe sacrifice Christes bodie euery daye with bloud.

Nowe, although his bodily presence were here: yet is he not to be offered to appease Goddes wrathe for synne any more. For first, none can offer the bodie of Christe for synne to his Father, but hymself: because in the newe Testament to offer for synne, requireth a Priest, whiche is immaculate, vnpolluted, and segregated from synners, as we reade, Hebr. vii. Talis enim decebat vt nobis esset

pontifex.

Hebre.7.

pontifex,ſanctus,innocens.&c.i. *For ſo it behoued, that our Biſhop for vs ſhould bee holy,innocent.&c.* And againe: Sermo autem iuriſiurandi, qui poſt legem eſſet.&c. that is: *But the worde of the othe,whiche followeth after the olde Lawe, appointed his Soonne to bee our perfecte Prieſte for euer. &c. Hebrues. 7.* Secondly, by the types of the Lawe, Chriſte can not bee offered for ſinne,but it muſt be without the tentes by the lawe,or els his ſacrifice cannot anſwere to the lawe. Thirdly,when ſoeuer Chriſt is offered for the pacifiyng of Gods wrathe for ſynne, it muſt be vpon the croſſe. For ſo we read.

Coioſſ.1.

Colloſſ.1. Pacifiyng all thynges by the bloud of his croſſe, all thynges bothe in heauen & in yearth.&c. Fourthly,it muſte bee alſo with bloud, for by ẏ ſcripture, *Without effuſion of bloud there is no remiſſion. &c. Hebr.9.* Fiftly, where thei ſay,thei offer no mo ſacrifices but one, whiche is the bodie of Chriſt: that is not inough, forasmuche as the ſcripture requireth not onely the hoaſte to be one,but the tyme alſo to bee one. For probation whereof we haue the plaine wooꝛdes of Scripture.

One oblation, and one tyme of offering for ſinne in the newe Teſtament.

ture, *Hebrue.7*, where the Apostle speaketh of offeryng for the synnes of the people: *For that* (saieth he) *he hath doen once, offeryng hymself. &c. Hebru. 7.* Also chapiter. ix. where thesame Apostle coparyng Christ, entryng with his sacrifice with the high priest in the old lawe, enteryng into the secrete Tabernacle once a yere, at last concludeth and saith: Sic & Christus semel oblatus est ad multorum tollēda peccata. &c. i. *So also Christ* (saieth he) *was once offered for the doyng awaie the synnes of many. &c.* Againe, in the same Chapiter, excludyng all offerynges of Christ sauyng once, he saieth: *Not that he should offer hym self at tymes as the high priest did: but once for the doyng awaie of synne he appeared by his owne oblatiō. &c. Heb. 9.* Sixtly, where thei pretende to offer the body of Christ daiely: I aske, to whom? Thei will saie to the father. Wherefore? To pacifie his iudgemente for synne. Wherevnto I aunswere with the Gospell: That needeth not, for somuche as the Gospell witnesseth, *That the father now iudgeth no man any more, but hath geuen all iudgemente to his*

Hebre. 7.

Hebre. 9.

Ihon. 5.

his crucified Christ Iho. 5. Item, *hath geuen to hym power of all fleshe. Ihō. 17.* Item *hath geuen to hym all power bothe in heauen and yearth. Matth. 28.* Item, *Christe now draweth al thinges to hymself. Ihō. 12.* Item, *He hath appointed hym iudge bothe of the quicke & of the dead. Act. 10.* Now if thei saie, thei offer Christes bodie to Christe hym self for remission of synne, that is absurde and vaine.

And thus muche I thought necessarie, hauyng here to entreate of reconciliation, to speake againste the sacrifice of the Masse, for so muche as these two can not consist together, but one muste needes destroye the other. For if the reconciliation of Gods fauour purchased by Christ once for vs, doe perfecte and perpetuall, then this daiely sacrificyng for sinne, is superfluous. And if the same must nedes be continued in the church, as a necessarie remedie for appeasyng Goddes wrathe, and for expiation of synne from tyme to tyme, then must the sacrifice of Christes Priesthode bee vnperfect, beyng of no more power & vertue to reconcile vs vnto God, then the

yerely

yerely and daily sacrifice of the Jewes, whiche euer required newe Sacrifices to be doen for synne. And where is then the killyng of gods wrath by the bloud of Christ, spoken of: Colos. i. Where is the pacifying of all thynges, bothe in heauen and yearth: Where is the difference betwene the old couenaunte and the newe: Or where is the neuer remē=bryng of our synnes any more: Where be then the goodly feete vpon the mou=taines, of them that bryng vs message of peace, of good tidynges, and of salua=tion: Esaye. 52. Where is the daie, or what daie of Christe was it, whiche A=braham sawe and reioyced (or where is the one oblation, and that once offered, whiche bryngeth eternall redemption: Heb. ix. x. Where is then captiuitie lead awaie captiue: Epheſi. 4. Where is the breakyng of the serpentes heade: The ouerthrowe of death: The victorie of hell: The hangyng vp of the handwri=tyng: Where is the vele broken, which separated vs frō God: The euerlasting mirthe vpon the heades of them that be in Sion: Or the confident dwellyng of

Esay. 52.

Ephe. iiij.
Gene. iii.
Esay. 55.

them in Jerusalem, promised in Jer. 23. Ezech. 34. Zacha. 14. or where is the eternall righteousnesse, broughte in by the Prophet Daniell. Chapit. ix. if this reconciliation be not eternall?

Ieremy. 23. Ezech, 34. zacha. 14. Daniel. ix.

Briefly, to bring in any other sacrifices for sinne, but onely the oblation of Christes bloud, and that once offred, taketh away the glad message, and power of the Gospell, casteth mennes myndes into a doubtfull wauering of their saluation, and finally, dissolueth the whole harmonie of the scriptures, bothe Prophetical and Apostolicall. For if the Prophetical Lambe in the olde Lawe, once slaine on the. xiiii. daie of the firste moneth, and his bloud sprinckled, losed the whole congregatiō out of the thraldome of Egypt, so that thei were neuer brought into thesame againe: So the bloud of Christes crosse (to speake with the woordes of sainct Paule) once offered likewise on the. xiiii. daie of thesaid firste moneth, dischargeth his whole vniuersall Churche, out of the bandes of helle, and of the Deuill, and that perpetually, neuer to bee reduced thether a-

Daily sacrifice in ỹ newe Testamente for sinne, dissolueth the harmonie of the whole Scripture.

Exod. xii.

gaine. And yet notwithstandyng, as the Israelites being brought out of Egipt when thei sinned against God, were punished in the desert, and yet the promise of the plentifull land, neuertheless still went forward: euen so the electe members of Christes churche after their deliueraunce, when thei synne againste God, by fragilitie of weake flesshe, their sinnes be punished with tẽporall scourges in this worlde, but yet the truthe of Gods euerlastyng fauoure standeth for euer, to all them that repent by faithe.

As touchyng therefore the daiely sacrificyng of Christes body, as I proued before, so I repeate againe, and in one woorde conclude, that no Sacrifice of Christes body can serue for synne, but where Christe hym selfe is the Priestе. Neither doeth the scripture admit any Sacrifice propitiatorie for synne, but where bloud is, and where the suffering goeth withall, and where the hoaste is consumed without the tẽtes by the fire of Gods iudgement.

+ The Scripture admitteth no sacrifice for synne, but where Christ is the offerer, wher bloud is, and where ỹ hoste is consumed without the tentes.

These thynges thus discoursed, and proued by the Scriptures, to proceade

now in our texte, seyng almightie God so gently offereth vnto vs (as ye haue heard good audiẽce) let vs take that he geueth: seyng he calleth so graciously, lette vs come to hym: yea, seyng he prayeth so entirely, lette vs graunt his request: and seing so fatherly he spreadeth to vs the armes of his recõciliation, let vs with the lost sonne retourne home again to our father: briefly, seyng on his part there is nothyng lackyng that we can desire, let vs now for our partes, do that he desireth of vs. What is that? Vt recõciliemini Deo, *that ye will for your partes bee reconciled vnto God. &c.* How should we bee reconciled vnto GOD? Come to Christe, submitte your selues, and beleue in him with a true faith, and thus you are reconciled to the Father. For so we read: *If any man serue me, hym will my father honour. Ihon. 12.* And if ye haue not founde this soonne, seeke for hym by repentaunce. *Seeke* (saieth he) *and ye shall finde*. Repentaunce seeketh, faithe findeth, and if ye haue found him, hold hym. And how should ye hold him? Obeye hym, so ye shall holde hym, for faithe

Ihon. xii. Repẽtaunce seeketh christ, faith findeth. obedience holdeth.

faithe requireth obedience. Of this obedience we reade. *Heb.5. He is made to all men that obeye him, cause of eternal salvation. &c.* By him God is reconciled to vs, though we offended. Now being reconciled, lette vs obeye, and offende no more, lest his wrathe againe be kyndeled against vs. Hebre.5.

What shall we saie then? Maie wee loose againe this reconciliation? And how standeth this the fauoure of God perpetuall, whiche I spake of before, if it maie be loste? Truthe is, the fauoure of God is perpetuall to them, whom he receiueth to reconciliation: and yet albeit this fauour be perpetuall, we must not thinke therefore, that God ceaseth now to bee angrie with synne, and that wee maie liue now as wee list. *For these thynges*, saith sainct Paule, *commeth the anger of God vpon the children of disobedience. &c. Ephe.5.* And yet neither again must wee make suche a fickle and vnstable thynge, of this reconciliation of GOD, as though who soeuer synneth, by and by were cancelled out of the booke of Goddes reconcilemente. For

A question. Whether mannes reconciliation with God maie be loste or not.

Ephe.5.

howe ſhould then the electe bee ſaued, whiche fall ſomtymes as the repꝛobate doe, and yet are not foꝛſaken? *Whom the Lorde loueth* (ſaieth the ſcripture) *he loueth to the ende*: and whom he receiueth, likewiſe he receiueth to the ende. Dꝛ where were then the remiſſion of ſynnes, peꝛpetually pꝛomiſed to the recõciled, if frailtie of ſynnyng dooe bꝛeake the league of reconciliation? *Synne* (ſaieth ſainct Paule) *ſhall not preuaile ouer you. Rom. 6.* Alſo ſainct Jhon ſaith: *And if you doe ſynne, yet ye haue ad aduocate with the father, & he is the propitiation for all our ſynnes. &c. 1. Ihon. 2.*

Roma. vi.
1. Ihon. 2.

Anſwere by a diſtinction.

Here theꝛefoꝛe wee muſte make a diſtinction of ſynners. Of whom ſome be repentaunt and vpꝛiſing ſynners, ſome be vnrepentant. The repentant ſynner I call hym, who when he ſlideth, dooeth it with a repugnaunce of will goyng befoꝛe, and with a repentaunce of harte followyng after. The vnpenitente ſynner, as he maketh no reſiſtaunce befoꝛe ſynne, ſo is he touched with no remoꝛſe after followyng, but taketh a delite in that whereof he ſhould lament. The pe-

Difference betwene the penitent and vnpenitente.

nitent

nitent synner saieth, I haue synned, but by gods grace I will amende, and commit no more: The other saieth, I haue synned, I dooe synne, and I will synne, who soeuer saieth nay. The voice of the one is: *That good that I would doe, that I doe not*, the voice of the other is: the euil that I would doe, that doe I performe. In the flesshe of the one synne dwelleth, whiche saiuct Paule calleth peccatum inhabitans: but in the harte of the other, synne raigneth, and beareth the whole rule. Rom. vii.

The difference of these twoo synnes cõsidered, I aunswere now to the doubt, makyng this distinction also of reconciliation, that as there bee twoo sortes of iustificatiõ: one before God, an other before man: so bee there twoo sortes of reconciliatiõ: the one is effectuall with God, whiche saiuct Paule calleth secũdum propositum: the others is apparẽt onely before manne. Now then as touchyng the repentaunte synner, I saye, that synne in hym absolutely breaketh not reconciliation betwene God and man. For els where were remission of

synnes left to the Churche, for a remedy to kepe this attonement perpetuall, if synne did breake reconciliation: He that by vehemence of temptatiõ, and infirmitie of the flesshe is fallen, or rather caste doune willyng to doe better, but not able to do what he would, the infirmitie of this Christian penitent obtaineth remission, breaketh not reconciliation, neither looseth grace, but rather dooeth illustrate grace, as Christe hym selfe resoluyng this question, answereth to sainct Paule: *My grace*, saieth he, *is inough for thee, for in thy infirmitie, my power is more declared. &c. 2. Corin. 12.* And againe, the Apostle saieth: *Where synne aboundeth, there superaboundeth grace. Rom. 5.* Meanyng that synne, whiche is ioyned with repentaunce. But contrariwise, thei whiche presumpteously, and obstinately without remorse, or regard of hym whom thei offende, take a pleasure, and make a custome of synne, and haue not (to vse sainct Paules wordes) sinne dwellyng in them, but thei rather dwell in synne, and not onely do not resist the temptations of Sathan, but rather

2. Cor. 12.

Roma. v.

ther are tempters and sathās to other, to followe their synnefull appetite: To suche wilfull men, whom I accompt no men, but rather monsters of men, I say not that thei in this doyng, doe lose the reconcilement of God, which thei had: but that thei neuer had this effectuall reconcilement with GOD, to lose, nor neuer shall, vnlesse thei through earnest repentaunce, seke to the soonne of God by faithe, for the remission of their synnes, and be truely reconciled vnto god by faithfull obedience.

By this ye see, that suche as bee synners, not wilfull, but penitent synners, though by infirmitie thei sinne, yet doe thei not lose the gift of reconciliation. And why? For although thei fall, yet thei fall not vnder the Lawe, but vnder grace, that is to saie, though the office of the Lawe, is naturally to worke wrathe: yet for somuche as the persone of the synner is not vnder the Lawe, therfore is he not vnder wrathe, but in stede of wrath standeth reconciliation, in stede of the Lawe raigneth grace.

Synne absolutely doeth not breake reconciliatiō

Rom. vi.

Seeyng therefore suche a louedaie

Recociliemini Deo.

(louyng bzethzen) is made betwene God and you, thzough the medication of Chzistes Crosse, be ye nowe reconciled vnto god, as he is to you. And as ye see his Fatherly kyndnesse in offeryng his reconciliation, you beyng in all the blame: do you likewise expzesse the like gentlenesse in reconcilyng your selues foz his sake, neighbour to neighbour, one toward an other. Let all bitternes and wzathe bee farre from you, and let not the Sunne goe doune vpon youre anger. Whē ye were offenders to God, what he hath doen, and doeth, ye se. So if your neighbours, equalles, oz inferiours haue offended you, oz you them: stande not so muche in your reputation to disdaine to abase your selues, but either come, oz sende foz the your messengers of peace, not onely to bidde hym good mozowe, oz good euen, but thus saie: Neighbour, I haue offended you, and you me. Come therefoze, let vs bee recōciled, and liue in loue and charitie, like bzethzen in Chzist, as Chzist hath reconciled vs bothe vnto his father.

Vt diligatis inuicem.

Reconciliation betwene man and man necessarie.

And thus as ye see God hath geuen his

his owne ſoonne to death, to reconcile you vnto hym: let it not be greeuous to you, to geue, and forgeue ſmal matters to your neighboure, to nouriſhe amitie and agreement, betwene hym and you, without whiche agreemente, I ſee not how mannes life can conſiſte. Firſt, for ſo muche as in this fragilitie of mans nature, it can not be auoided, but where ſocietie is, offenſes will either bee geuen, or taken: ſome cauſe of grudge and variaunce will riſe betwene man and man, man and wife, frende and frende, yea, brother and brother, that ſhall ſette them a ſunder.

Then beſides this, commeth in ſuche a multitude of makebates, of flatterers whiſperers, clawbackes, backebiters, talecariers, ſycophantes, and ſclaunderring tonges, ſent out of Sathans meſſengers, to cary and recary miſreportes, and falſe lyes, to ſowe the ſeede of diſſention, betwixt one and an other, ſo that take awaie reconciliation, and it ſhal not be for any to liue together, one with an other in this worlde.

Sowers of diſſention the deuilles meſſengers.

Some there bee whiche vſe to geue light

Three sortes of menne to blame in a cō mon wealth. Light credite of false tales Light beleuyng the first talke, not hearyng the seconde.

light eare to suche whisperers & flatterers, & these ar much to blame. Others there bee as light of credite, that what soeuer thei heare told, that thei beleue, and so beleue the first tale, that thei will not beleue the second, & these one eared mē be worse then ỹ first, worthy to haue but one eare on their head, whiche will not heare with both. But the third sort is worst of al, who being inflamed by sinister reportes, after thei haue once cōceiued an inward grudge, against their frend or neighcour, are so stiffe, so waiward, and so crabbed, that hardly or neuer thei will be recōciled after. Suche Stoical stomackes, and vnsociable natures, whiche neither liue here like angels, nor yet remember them selues to be but menne amongest men, are to bee sente ad Rempublicam Platonis, or to M. Mores, Vtopia, either there to liue with thē selues, or els where none maie liue to offende theim. *With what measure ye meate to other, the same shalbe met againe to you*, saieth ỹ voice of iustice. But here speaketh the voice of mercie, and desireth you, that as GOD hath measured

Luke. vi.

vnto

vnto you, so ye will measure to other. He is reconciled as you se vnto you, be you recõciled now one to an other. And if his reconcilement be eternall, and in greate matters, and for greate offences, little can ye doe, if in little trifles one of you wil not beare with an other.

Obiection.

But peraduenture some will obiect and saie: Sir, you preache muche of reconciliation and agreement, to bee betweene God and vs, and that he hath receiued vs to his perpetuall loue and fauour. But what reconciliation this is you speake of, I can not tell: This I knowe, that I finde here miserie and sorowe enough, I sweate, I trauaile, I carke and care. Of the sower breade of heauinesse, and bitter drinke of aduersitie I lacke no store, tormoiled in troubles, pinched with pouertie, afflicted in conscięce, burdened with synnes, vexed with temptatiõs, sathan assaulteth me, hell feareth me, Gods iudgement accuseth me, sickenesse oppresseth me, & at last death consumeth me to dust & nothyng: and where then is this fauour, and loue of God toward me, whẽ I fele nothyng

The manifold miseries of this life.

here

here but the wrathe of God vpon me?

Aunswere to the obiection,

To aunswere herevnto, I graunte (welbeloued) that this is a sore obiection in deede to flesshe and bloud, beyng not yet perfectly instructed in ỹ knowledge, and consideration of Christes kyngdome. Wherein you haue nede of twoo maner of helpes: whereof the one is in your Preachers, the other is in your selues. Firste, and especially your Preachers had neede here to helpe in settyng forthe the promises, and glory of Christes kyngdome: whereby your hearts maie be established in the faithe of his woorde, and assured in hope of thynges to come. For els greate and manifolde be the causes of discomforte daiely risyng, enough to beate doune a mannes harte from hope of heauenly thynges: & sensus cõtrariorũ (ye know) fortis est, & caro in nobis infirma, the sẽse of contrary thynges is strong in this woorld, and flesshe in vs is feble. Besides this, the deuill ceaseth not, hell gapeth, death rageth, conscience accuseth, the Lawe threateneth, Gods iustice terrifieth, his punishementes and roddes walke

Twoo remedies against weake faith, and discomfort of weake consciences.

The firste remedie.

Exhortation to preachers, to preache foorthe the glad message of the gospel.

walke still from one to an other: euery daye lightly bringeth some example, some spectacle or other, of Gods terrible iudgemētes before our faces. Here now the harte of manne lieth in greate perplexitie, comfortlesse, and distressed on euery side, scarse able to take any breathe of comfort, nor knowyng welnere whether to turne hym, vnlesse you whiche bee Preachers, and Spirituall Phisitions of the Soule, minister to the weake conscience of manne some comfortatiue, or some cordiall restoratiue out of Goddes mightie promises, and heauenly message of Christes holie Gospell. Helpe therfore I beseche you, in openyng to the people the promises of grace, the woorde of life, the glorious Treasures and aboundant riches, not of this present worlde here, but laied by for vs hereafter in Christ to come: so that the faithe of the people beeyng grounded vpon the sure rocke of Goddes woorde and promises, maie stande firme and vnmoueable, against all blastes of worldly temptations, waityng with hope for thynges,

not

not here seen, but onely hoped for, and shall be seen hereafter. And thus muche for the ministers of Christes Gospell.

The seconde remedie.

Againe, for you that be the hearers, it is also your part, no lesse to gene diligent hearing vnto your preachers, and harken to the woorde of God, whereby you maie learne to knowe the diffrence betwene thynges here presēt, and thinges to come: Betwene this woorlde whiche here standeth, and the woorlde, whiche hereafter followeth: Betwene the kyngdome of this woorlde, and the kyngdome of Christe. Many there bee whiche beholdyng the course of thynges here presente, and settyng all their delite and studie therin, haue their eyes fixed vpon nothing els, beyng either so blinde that thei se not, or els so wilfull, that thei passe not for things that be to come, but saie either with the foolishe Athiest in the Psalme, nō est Deus: or els with the fleashly Epicure, saie as thei were wont in the tyme of *Nazianzene*: ἐμοὶ δὸς τὸ παρὸν, θεῷ τὸ μέλλον. Giue me that is here presente, and let God alone with that is to come. &c. These

Admonition to Athiestes & Epicures.

Nazianzen. in orat. de baptismo.

wretched

wretched persones are bothe deceiued.

But thei that bee true Christians, and haue regarde to their soules, muste learne by their Preachers, and vnderstande by the Scriptures, that besides this life, besides this worlde, this Kyngdome, these thynges here presente, there bee other thynges, and muche greater thynges, an other life, an other kyngdome, an other worlde to be loked for. Whiche twoo worldes or kyngdomes, as thei are contrary in effect and worckyng, so the tymes of them must be distincted. For as the lawe hath his tyme, so hath grace his tyme also: and as death his tyme to raigne here: so hath life his tyme to raigne likewise and as wrathe hath his worckyng yet a while: so reconciliation shall haue his time to worke hereafter: so that in this worlde remaineth troubles, vexations, toyle, labour, miserie, calamitie, afflictions inward, afflictions outwarde, the bodie subiecte to sickenesse, the soule to temptations, the flesh to death, the law yet standyng in his force, the same penaltie of synne pronounced againste A-

Distinction necessarie to be considered betwene this presēt worlde, and ỹ worlde to come.

dam, still taketh holde vpon vs. Briefly, the nature of euery thyng in the same order, and vnder the same malediction, wherein Adam lefte it, still continueth, and shall continue touchyng this outward bodie, so long as our old Adam liueth: loke for none other in this worlde, so persuadyng your selues, that as ther hath been none heretofore, so is there none of you all here present, but away he shall, die he shall, and shal taste corruptiõ.

And yet all this notwithstandyng, the Christian manne, albeit his case in this bodie bee miserable, vnder wrathe and punishement, death and malediction, yet is it true, that as he is vnder death, so is he also vnder life: As he is vnder wrathe, so is he also vnder reconciliation: bothe vnder the lawe, and vnder grace, vnder miserie, and yet in felicitie. And this distinction oftymes is good for euery christian manne to consider, whiche distinction is this: The wrathe of God for synne toward his electe, continueth but a time, his fauour and reconciliation remaineth for euer, his punishementes here bee tempo-

his-

Man is both vnder death, and vnder life, vnder wrathe, and vnder grace.

Tyme of punishement lasteth to the ende of this life, promises belong to the life to come,

his promises bee eternall. Ouer night commeth mournyng, but in morning riseth mirthe: Our goyng out is with teares, *But our retourne againe into Sion is with euerlastyng ioye vpon our heades.* *Esaye.35.* Synne here raigneth, conscience accuseth, the Lawe condemneth, death executeth, the Deuill rageth. Thus the state of man here is miserable: but the tyme of this miserie lasteth not, but is limited and barred.

Esay.xxxv.

The tyme of the Lawe limited.

This barre that cutteth of the tyme of these miseries, is the passiō of Christ our sauiour, who hath purchased for vs a newe life after this, a newe worlde after this worlde, a newe kyngdome, a newe countrey, newe possessions, newe mansions, and all thynges newe, not as thei were before, but after a muche better sorte. Wherefore wee hauyng and holdyng these promises of God, & hope of thynges to come, maie comforte our soules, and reioice in Gods fauour, not passyng for this worlde, whether it geue prosperitie or aduersitie. If aduersitie come, lette faithe holde hope, lette hope worke paciēce. With this hope Christ

Omnia noua facta sunt.

ii.Cor. v.

suffered the Crosse, and so entered into his glorie. With this hope S. Paule with all the Apostles susteined tribulations, and reioysed in afflictions. Thorowe thesame hope, so many holy Martyrs endured tormentes of death: and this maie be called mannes Passouer. Euē so let vs also passe ouer the rough waues of this worlde, neither beeyng deiected by aduersitie, nor yet puffte vp with prosperitie, as men whom neither the euils of the worlde can make worse nor the gooddes of the worlde cā make better. What soener therefore shall betide vs in this worlde, and though wee bee corrected here for our synnes (as happeneth moste cōmonly to the elect) let vs not measure the state of our election thereby, nor thinke therfore to be cast out of fauour, or the league of our reconcilement to cease, remembryng what the Scripture foretelleth vs, saiyng: *If thei shall transgresse my preceptes, with rodes and scourges, I will visite their iniquities: but my mercie I will neuer remoue awaie from them. &c.* So long as wee cary this olde Adam about, the penaltie

Mannes Passeouer.

Aduersitie and prosperitie, all one with a true Christian. †

Psal. lxxxviii.

naltie of Adam followeth vs, that is, we remaine vnder wretchednesse, sinne, curse of the Lawe, death, and vnder the dominion of Sather. But yet all this notwithstandyng, we haue an helper about them all, who whē these haue doen all thei can, and the worst thei can, whē synne hath accused, the lawe hath condemned, death hath striken vs doune, our graues haue swallowed vs, and the Deuill hath shewed his vtmoste malice against vs, then commeth he, and where these haue ended, there he beginneth to woorke, and shewe forthe the power of his kyngdoume, to iustifie the synner, to discharge the lawe, to reuiue the deade, to vanquishe the deuill, to wipe all teares awaie, tournyng death to life, mortalitie to immortalitie, darkenesse to light, mournyng to mirthe, sadnesse to solace: briefly, to make al thinges newe of nothyng, *Accordyng to the operation of his power, wherewith he is able to subdue all thynges to hym self. Phil. 3.*

Where Sathan endeth, there Christ beginneth.

Where this worlde endeth, there Christes kyngdome beginneth.

Phil. iii.

Thus therefore, ponderyng wel the difference, betwene this present world, and the worlde that is hid in Christ, let

Lette vs not esteeme what wee are, but what we shal bee.

vs not regarde so muche what wee are but what we shall be: not what we haue here, but what wee shall haue: considerynge with our selues, that the thynges which we loke for, are yet to come, and al that Christ died for, is yet to come, & belongeth not to this worlde. For the end of christes passiõs, was not to make vs rich in this earth, that we should become Lordes, Ladies, or Princes here: that we should be made honorable men, noble men, worshipful, or gentlemen, or that we should abounde in wealthe and pleasures of this world. Whiche of vs all either here presente, or absente, that beleue in the passion of Christe, doeth florishe therby any whit more in worldly prosperitie, or is aduaũced in worldly glory, is richer in substaunce, stronger in bodie, more beautifull of person, more wittie in policie, more prudent in this generation, or hath a penie more of possessions, for all the blessed passion of Christe our sauiour. No, no, the matters that he died for, are to come: Thei are not here. *My kingdome* (saith christ) *is not of this worlde*. Where is it then?

All yet to come that Christ died for.

It

It is in the worlde to come. There is our kyngdome, our countrey and citie, our occupiyng, all our stocke and store lieth there. This worlde here presente, whiche wee make so muche of, is none of ours, nor worthy to be made of. Mundus transit (saieth the louyng Apostle) cum concupiscentia eius. i. *The world passeth awaie with all his concupiscence*. Also sainct Paule, though not in the same wordes, yet agreyng in the same sense, saieth: *The figure of this worlde passeth, or vanisheth awaie. &c*. Meanyng by this figure, the pompe, pride, and glorie of the worlde, the vanitie, wealthe, felicie, brauerie, and iollitie in this yearth and in earthly thynges, with daliaunce, pastyme, eatyng, drinkyng, and all other sensuall delites and desires, seruyng to carnall appetite, riches, hye titles, prefermentes, authoritie, actiuitie, policie worldely giftes and ornamentes, beautie, strength, long life, with suche other like thynges, whiche carnall reason of man so highly esteemeth, & magnifieth in this worlde. All whiche thinges as S. Paule here calleth *transitorie*, so in an

The world transitorie.

1. Ihon. 2.

1. Cor. v. 1.

The figure of this worl

The woorde
nondam.

.Cor. v.

ſay. 65.

Our fleſhe
hath entered
poſſeſſion of
heauē alredy

place, writyng to the ſaid Corinthians he accompteth them as *olde thynges*, as though we would cal it a worlde quondam, not as now fadyng, and fadyng awaie, but as a thyng paſte awaie alreadie, cleane gone, and diſpatched. Vetera præterierunt, ecce noua facta ſunt omnia. &c. i. *The olde thynges are paſt and diſpatched, beholde* (ſaieth he) *all thynges are made newe. 2. Cor. 5.* And what newe thynges bee theſe? Newe heauen, newe yearth, a newe worlde, newe life, newe bodies, newe mindes, newe poſſeſſions, newe maſions, newe treaſures, and all thynges newe, hyande newe: Suche as neither eye hath ſeen, nor eare hath euer heard of before. And all theſe he ſaieth not, ſhall bee made newe, *but that thei are made newe already*: although not yet viſibly reueled to oure outwarde ſight, yet are thei manifeſtly apparaunt to the Spirituall eyes of our faithe, in the Scriptures and promiſes of God: and though we dooe not yet corporally poſſeſſe them, as we ſhall hereafter: yet are thei ſo ſure, as if thei were in oure handes alreadie. Or rather, why maie

I not saie that we haue them, and haue entered corporall possession, seyng our Agente and Factour is there, and hath taken possession for vs: And if our head be there already, how can it bee, but the bodie must followe after: And if Christ bee πρωτότοκος ἐκ νεκρῶν, the first borne of the the deade, where euer was there a first, but there must nedes be a second: Christe is firste risen from the deade, so sure is it that we shall rise also.

Our factour in heauen.

There is neuer a firste, but there is also a second.

And thus by occasion, touchyng the tymes and diffrence of these two worldes and kyngdomes, whiche belongeth to euery Christian manne necessary to consider, to the intente that no manne either bee to muche discouraged with the perturbations of this life if aduersitie come: Nor yet to muche puffed vp with these vaine and transitorie trifles if he liue in prosperitie. Whiche bee twoo perilous rockes, and many make shipwracke thereat. For so commonly it fareth with the moste sort of menne, that if any scourge of Gods hande doe fall vpon vs, wee weepe and waile, as though there were none other hel. And

+

Greate prosperitie, and great aduersitie, two perilous rocks.

if we flouriſhe a while in any wealth, we laugh and ſynge, as though there were no other heauen, yea, and almoſte care for no other life. But we that be Chriſtians are taught by the ſcriptures an other leſſon, whether we be in weale or woe, to turne our mindes from the conſideration of thynges here preſent, & to cheare vp our hartes with the expectatiō of higher thinges, of better thinges of eternall thinges, of thinges to come and therein to occupie our ſtudies, and exerciſe our ſenſes, not paſſyng for the olde, and deade thynges of this worlde, which, as S. Paule ſaith, *are paſt already*. And what ſhould men paſſe then for thinges that be paſte? What ſhould we care for thinges that be cōquered? *Care ye not*, ſaieth Chriſt: *beholde, I haue ouercome the world. &c.* or what ſhould we regard thinges that be none of ours? For what haue we to dooe with the worlde, whiche are redemed out of the worlde? Theſe thinges therefore of the worlde let vs leaue to the Turkes, Iewes, Infidelles, and Pagans, and if ye will alſo to the proude Pope, and cruell perſecutours

Thynges paſt, not to bee paſſed vpon.

tours, whiche bee of the worlde. This worlde is none of ours, let them haue it to whom it belongeth. Our kyngdome is there, where our Kyng is: our countrie where our head is: our citie where our fredome standeth. Seing therefore we bee here but straungers, let vs passe forward as straungers, through the deserte of this desolate worlde. What should wee trauailers take longe reste in oure Innes? And though it should chaunce vnto vs, as it happened to the Israelites, to laye our bones here, as thei did in the desert, yet let vs hold the hope faste of the promised lande, in the generation to come, whiche I truste in Christe, welbeloued, doeth approche apace. And though as yet wee haue not bodily entred into it, yet with the eyes of our faithe let vs looke about vs, and see vpward quæ sursum sunt, and behold the glory of them, at least a farre of. So shall we lightly shake of the loue, & luste of this transitorie and cõquered desert.

The worlde our desert.

With the eyes of faith wee sette the lande of promise a far of.

And herein the better to helpe you to some sight thereof, let me desire you, with Moses, a little to clime vp the hill

of

Deut.xxxiiii.

of Nebo, mentioned in the. xxxiiii. of Deuter. There maie ye take a bewe of this your spirituall countrey, and glorious kyngdome wherof I preache vnto you. There shall ye see your Factor and Agente aboue mentioned, Christe Jesus takyng possession for you in heauen, yea, & whiche is more then all that can bee moste, passyng all admiration, there shall ye see this oure owne flesh, our owne very flesh, sitting at the right hande of the almightie maiestie of god. There shall you see our noble and triū=phant capitaine Josue, our sauiour Je=sus, with his Priestes and Leuites, and his people folowyng hym, seuen times goyng about the greate citee Jericho, with trumpets of Jubely in their han=des. And I doubt not but he hath gone sixe times about already. And when the seuenth blaste shall come, then beware greate Jericho. Then shall ye see the walles of this worlde fall doune: then shall ye se the riche men of this worlde, with their bagges of golde and siluer, come tumblyng doune. There shall ye behold the stout gyantes of this earth,

+ Faith taking a bewe of the promised kyngdome.

Jericho the type of this worlde, blo=wen doune with the trū=pettes of Jo=sue.

the

the soonnes of Enachim brought full lowe: their gaie houses, their Princely pallaces come ratlyng doune: the talle trees of Libanus, the mightie Okes of Basan, the high Turrettes with their defensed munitions, their faire Shippes of Tharsis, & what soeuer is beautifull, and comely in the sighte of this worlde: adde to these also ỹ outgrowne House of Englande come tumblyng ouer and ouer: Euery high Mountaine brought doune, and low valleis exalted Esaye. 40.

Moreouer, there shall ye see the roaryng Lion, the venenous Serpen, and old Dragon the Deuill, whiche hath kepte suche a sturre here so longe, with all his hellishe rable of bloudy persecutours: also with the greate Turke, and great Calypha of Damascus, with the greate Calypha also of Vetus Roma, and all other cruell tyrannes, and potentates of this worlde, whiche haue abused their swoorde, to the destruction of Christes Sainctes, fall headlonge into the perpetuall pitte of perdition. The lawe shall cease, death shall bee destroied, synne, helle, malediction, with all

Calypha of Damascus, is the greate Pope of the Turkes, as our Pope is ouer the christians.

all other enemyes whiche wrought vs woe before, shal be vanquished. Briefly there shall ye see the whole worlde with all his pope and pride, with adulterers, fornicators, vsurers, and couetous persons dwellyng in synfull Jericho, with all their force and puissaunce broken doune to dust: onely the house of Raab standyng saufe, that is, those penitente sinners, whiche receiue Gods message, and repent their sinnes, shall be preserued from the ruine.

Raab preserued.

Ouer and besides all this, yet one other sight I will declare to you, whiche will doe you good to behold. For there ye shall see the proude drunckē whore of Babilon, the triple crouned Bishop euen the greate Antichrist, and the false horned Lambe, whiche hath so exalted hymself aboue God and his sonne, with his high mountyng castle of sainct Angelo, also with his whole Colledge of Babilonicall strumpettes, and stately prelates of Romishe Jericho, drunken with the bloude of persecution, blowen doune with the blast of Josues Trumpets, and with the breath of his mouth, euen

The fall of this worlde in the latter daie, described.

euen from the top of Capitolium, vsque ad infernum. And there shall bothe the Dragon, the Beaste, and the false Prophet altogether bee tumbled into the lake of fire, that as thei haue kindeled vp the fire of persecution here in this worlde, to burne vp the bodies of Christes people, so thei shall haue fire and brimstone their bellies full, where the smoke of their tormentes shall rise vp in secula seculorum. Apo. 14. & 20.

And as these thynges shall fall vpon Christes enemies, contemners of his Gospell, in suche sorte as the Sunne and Moone shall stande still, while Iosue our valiaunte Capitaine shall vanquishe .xxxi. kynges, with all the glorie of their worldly kyngdomes: so on the contrary side, ye shall see the true Christian Israelites, diuide emongest them greate spoiles of all their landes and possessions. There shall ye see newe Ierusalem, the heauenly and Metropolitane citee of GOD, all garnished with glorie, like a spousesse prepared for her spouse, with glorious mansions, and pleasaunte tabernacles in it prepared ready Iosua. xij. Apoc. 21. xxii. Newe Hierusalem.

ready to receiue you: euen suche tabernacles, as Peter wished in the mounte Thabor to be made, when he was rapte with glory, in suche sort as he could not tell where he was, nor what he spake. *Luke.9.* Briefly in that mount Nebo ye shall see, that eye yet neuer sawe, Paradise without any Serpent to tempte any more, riches without measure, glory without comparison, life without death, daie without night, libertie without thraldome, solace without ceasyng, ioye without endyng, a lande flowyng with milke and hony. And here to make and ende of speakyng of those thynges whiche be endelesse, lookyng in this mount well about you, ye shall see with your spirituall eye, that Daniell with his Prophetical eye did see so long before, *That the Kyngdome, the power, and magnitude of his kingdome, that is, or shall be vnder heauen shall be geuen to the people of the highest, whiche kingdome shal destroie all other kingdomes, and this kingdom shalbe euerlastyng.* To the whiche kyngdome, the eternall God, and Father of our Lorde Jesus Christ, whiche is true

Luke.ix.

The glory of newe Hierusalem vnspeakeable.

Daniel.vii.

in

in his promises, and glorious in al his workes, bothe happily and spedily conducte vs, through the merites of Christ Jesus his soonne, and our euerlasting Sauiour. *Amen.*

And here an ende of the first parte of this my texte, whiche I haue reade to you out of sainct Paule. Wherein hath been declared vnto you, the gracious and ioyfull message sent of God, in the name of Christe, by his Apostles, messẽgers, and ministers vnto you. By the whiche message ye haue heard, how almightie God not onely is reconciled to you, but also howe louyngly he entreateth you to be reconciled vnto him. Further, what this reconciliation of God is, howe firme it standeth and perpetuall, what went before it, what variaunce there was betwene hym and vs, and howe this variaunce was reconciled, and Goddes wrathe pacified by one oblation once doen for euer: moreouer what thynges folowe after this reconciliation, with the golden chaine, and principall pointes of our saluation depẽdyng vpon thesame: and finally, how

farre the time of the lawe and of wrath lasteth, and when the tyme of grace beginneth, what difference is betwene these twoo tymes, and how a Christian is bothe vnder wrathe, and also vnder reconciliation in diuers respectes: of the outwarde manne firste, and then of the inward manne, with other thynges not vnworthy to bee mused vpon, partly is set forthe in this former parte vnto you.

Now let vs praie, as we first began, makyng oure earnest inuocation to almightie God, for the vniuersall state of Christes Churche, and all other estates, and degrees in order particular, as custome and also duetie requireth. &c.

The Lordes praier.

The

¶ The seconde part of the Sermon.

IN the former part of this Goodfridaies sermon, ye heard (louyng audience) accordyng to my weakeabilitie, vttered vnto you ỹ ioyfull message of Gods reconciled fauour, & grace recouered again, whiche wee had once loste through our iuste desertes, and were vnder wrathe, in great daunger perpetually to be caste awaie, bothe bodies and soules. But so it pleased the gracious goodnesse of our mercifull God, mercifully to receiue vs againe to loue, and to become nowe of a terrible Iusticer, a tender Father toward vs. Not that there is any chaũge or alteration in his nature, but that mercie and iustice striuyng together, mercie gotte the vpperhande: or rather that mercie and iustice ioynyng together for our redemption, hath brought to passe, that vpon mercifull causes goyng before, the iuste effecte of Goddes wrathe (whiche the Lawe before did

Mercie and iustice ioyned together for mannes saluation.

woorke) by good iustice muste needes giue place, and reconciliation come in: because that iustice alwaies standyng vpon iust causes, it must neues followe, that the cause beyng altered and remoued awaie, the effecte also muste needes cease. So long as we were vnder the lawe and synne, so long we were vnder wrathe, that is, vnder Goddes iust punishemente for synne. For the lawe (as sainct Paule saieth) worketh wrathe. But after that mercie and iustice ioynyng bothe together, haue vanquished the lawe, that is, the curse of the lawe, now then by good order of Justice followeth reconciliation: and yet no nature in God chaunged, but his marueilous wisedome excellently declared.

Sublata causa tollitur effectus.

Nowe what causes these were, and how thei wrought, and how mercie and iustice together conioynyng, in puttyng awaie the lawe and synne: Consequently here remaineth in the seconde, and latter parcell of this my text, to be opened (by Christes helpe) vnto you. Now therfore, let vs read out the wordes of the Apostle, whiche followe.

Gods wrath turned to fauour, and yet no alteration in God.

For

For hym that knewe no synne, GOD made to be sinne for vs, that we might be made the righteousnesse of God by hym. &c.

The texte. ii. Corin. v.

Here nowe commeth the preachyng of Christe Jesus crucified. Of whom you haue often heard, and yet neuer heard inough: of whō many haue preached, and yet neuer preacher able to searche, or reache the length, breadthe, and profunditie of his crosse. In which crosse I finde twoo thynges moste contrary to concurre together, the vilest death that euer was, and the moste glorious persone that euer suffered. What thyng so miserable as death? What thyng so happie as life? Againe, what death so vile as the death of the crosse? What persone so glorious as the onely begotten soonne of the liuyng God? Whiche twoo thynges beeyng so contrary, mete together in one tree, accordyng as we read in Prudentius Hymne: Mors & vita mirando conflixere duello. Suche an harde matter it was, and suche an high price, to prepare againe the reconcilemente betwene God and

The breedth, lengthe, and profunditie of Christes Crosse, vnsearcheable.

vs. Touching the tractation of whiche matter, as enteryng nowe into a newe sermon, and a newe diuision, three principall thynges wee haue in this letter for you to cõsider, and me to speake of.

The seconde diuision.

1. The firste is, the greate innocencie that was in Christe, which we haue to note in these woordes: *For hym that knewe no sinne. &c.*
2. Secondly, the greuous passion and punishement laied vpon Christe for our sinne, whiche followeth in these woordes: *He made hym to be synne for vs. &c.*
3. The third is, the triumph of Christ, with other effectes whiche folowed after his passion, expressed in these woordes: *That we might be made the righteousnesse of God by hym. &c.*

Gene. 5. & 7.

The innocẽcie of Christ.

Firste, of the innocencie of Christe, the scriptures in sundrie places, geue witnesse by many waies, aswell by prophetical types and shadowes, as also by other euident demõstrations. Noah the perfect manne and righteous preacher, in the firste age of the worlde, in whose righteousnesse and in whose arke

Iuste Noah a figure of Christe.

the

the remnaunt of all yearthly creatures were saued from the floud, what dooeth he preache vnto vs besides the true history, but this iust and innocent Iesus Sauiour of the worlde? The typicall Lambe called the Passeouer, whiche prefigured the heauēly Lambe of God, that taketh awaie the synnes of the worlde, was commaunded to be a male of a yere old, immaculate, without spot, or blemishe. Also all other burnte offerynges were commaunded in the olde lawe, to bee pure and vnspotted, for no other cause, but onely to signifie that Christe, whereof thei were figures and shadowes, should be the true innocente sacrifice whiche should make, and hath made satisfaction for all oure synnes. Esay prophecyng of the innocencie of this spotlesse sacrifice crucified for vs, expresseth that whiche Saincte Paule here teacheth, and saieth in plaine wordes, that he neuer knewe *iniquitie, nor that any fraude was founde in his mouthe.* And againe, the same Prophete describyng, the flower rising out of the roote of Iesse, replenished with Goddes holy

The Easter Lambe a figure of Christes innocencie.

Esaye. 53.

Esaye.xi. spirit, addeth moreouer: *And righteousnesse* (saith he) *shall be his girdle about his loynes. &c.* Jeremie calleth his name, Germen iustitiæ, & Dominus iustus noster. i. *The budde of righteousnesse, and our righteous Lorde. &c.* In Daniell he is called, Sanctus Sanctorum. i. *The holy one of all holy. Dani. 9.* Zacharias likewise prophecying of this righteous prince: *Beholde* (saieth he) *the Kyng shall come to thee, righteous, and a Sauiour, beyng humble, and sittyng vpon a poore Asse. &c. Zach. 9.* Many other places there be in holy Scripture, whiche testifie of the righteousnesse, holinesse, and innocencie of this immaculate persone, of whō it is written: *Whiche of you can rebuke me of synne?* Against whom also we read *That the prince of the worlde came, and founde in hym nothyng*, as writeth sainct Jhon, meaning thereby his innocencie to be suche, and perfection of his life so absolute, that no creature could staine, or charge hym with blotte or blemishe. So absolutely he perfourmed the lawe, and euery iote thereof, bothe the firste Table, and the seconde, in louyng God aboue

Jerem.xxxiii.

Daniel.ix.

Zacha.ix.

Jhon.xiiii.

aboue all thynges, and his neighboure as hym self, that neither was there lackyng in hym any thyng that the Lawe required, nor any thyng forbidden in the Lawe, that in hym was founde: nor yet any els founde able to accomplishe the same Lawe, besides hym self alone. For so it behoued hym, whiche should dye for all, to bee holy and innocente alone, and none but he, accordyng as we read and sing in the hymne of Ambrose Tu solus sanctus. i. *Thou onely art holy. &c* And so he was, and is, and none els holie and innocent in all the world but he. Ambrosius in Hymno.

And therefore, false is the doctrine of these vntrue Catholikes, who disputyng of keepyng the Lawe of God, seme to extoll Integra naturalia of manne so farre, as though it were in mannes posse & esse, to satisfie the performance thereof. In whiche number is Lombardus, Tho. Aquinas, Anselmus, Bonauentura, Alexander de Hales. Albeeit these, as thei doe not fully agree in all places with them selues: so bicause thei would seme somewhat to starte from the error of Pelagius, thei adde moreouer some

addition of Goddes grace to helpe free will, and so fliyng from one errour, fall into an other, teaching that a manne in this life, beeyng once iustified, maie fulfill Gods Lawe, and auoyde all synne. After these commeth Ioan. Scotus, who reasonyng vpon these woꝛdes of sainct Augustine, that a manne without grace can not eschewe all synne. &c. semeth to resolue the question thus: that a manne by free will without grace, can not eschewe oꝛ cease from all synne, but seuerally maie eschewe this synne, oꝛ that sinne, and so euery particular sinne one after an other, and bꝛyngeth this similitude, of one beeyng in a vessell full of riftes and holes, in whiche although he can stop one hole after an other, yet can not stop them all, foꝛ while he stoppeth one (saith he) an other is open. &c. Tho. Aquine likewise recityng the sentence of the Schoolemen, saieth, that the power of mannes will of it self, is able to doe thynges bothe good and bad without grace: howbeeit, can not make the woꝛke that is good to merite, but by the helpe of grace. &c. So that hereby appea-

Augustᵘ. cõtra Pelagianos.

Ioan. Scotus lib. 2. distᵒ. 21.

Tho. Aquinas

appeareth the opinion of these Catholikes to be, that albeit mannes free power without grace, suffiseth not to eschewe all synne, nor to make his good woorkes to be meritorious: yet beyng assisted with grace, is able in this life to auoyde all and euery kinde of synne, and to fulfil the righteousnesse of gods Lawe: In so muche that Scotus in an other place thus reasoneth, that it is not vncredible, but that many suche bee in the churche, whiche liue the whole yere without mortall synne: yea, & by Gods grace many are, whiche muche longer tyme kepe themselues frō deadly sinne, and exercise moreouer many woorkes of perfection, of whose merites riseth the Treasurehouse of the Churche, &c. Scot. lib. 4. distin. 17.

Scot. lib. 4. dist. 17. artic. 3 sub finem.

Furthermore, after these folowed other of latter yeres, as Eckius, Pighius, Hosius, and others: vpon whose vntidie reasons and argumentes, certaine of our Englishe Papistes also grounding their vaine opinion, doe likewise teach nowe in these our daies, that it lieth in possibilitie here in this life, for a man

after

Whether it lieth in possibilitie for mā in this life to keepe the whole lawe.

after he be iustified, to fulfill the righteousnesse of the Lawe by grace, and to auoide all mortal sinne: that is to meane that suche aboundance of grace and power, is geuen of God here in this life, to them that be baptised in Christe, and call for Gods grace, that although for veniall synnes, thei maie saie in humilitie and truthe: *Forgeue vs oure trespasses. &c.* yet as touchyng mortall sinnes, thei maie so liue, callyng for that grace that thei neede not excepte thei will, to fall into deadly synne, but maie satisfie the Lawe of God fully and perfectly, in suche sort as the same lawe of God, can not haue wherein to condempne or accuse any worke of theirs. &c. For these be their owne very wordes.

Ex Concileo Tride. cap. 11.

Vide defensionem Iudoci Tilitani contra Kemnitiū, in cap. 11.

First, for confirmation of their doctrine, thei alledge the testimonies of Augustine, where he saieth. *That GOD neither could commaund thynges that wer impossible, because he is iuste: nor would condempne manne for that he could not auoide. &c.* and addeth in an other place, saiyng: *That God would neuer condemne the slothfull seruaunt, if he had commaun-*

Augustin. sermo. 60. de tēpore.

Augustin. de natura & gratia.

ded

ded that he could not atchiue. Also in his booke De natura & grat, *Wee firmely belene* (saieth he) *that God, who is iuste and good, could neuer commaũde thynges that were impossible to be doen.&c.*

August.de natura & gratia.cap.69.

Secõdly, out of Hierom thei alledge this place, where he saieth: *Wee detest their blasphemie, whiche saie, that GOD hath commaunded any thyng impossible to bee doen.&c.*

Hierom. to.4 in expositio. Symboli ad Damas.

Thirdely, thei alledge farther the wordes of our Sauiour: *Take my yoke vppon you, for my yoke is sweete, and my burden light.&c.*

Math.xj.

Fourthly, also for example thei inferre Zacharie and Elizabeth, who in scripture, *Are saied to be iust before God walking in all the commaundementes, and iustifications of the Lorde without blame. &c. Luke.1.*

Luke.i.

Wherevnto briefly I aunswere, and firste, as touchyng saincte Augustine, albeit I could well aunswere hym by his own retractations, where as he better aduisyng hym selfe, as maie appere, hath these wordes: *All the commaundementes* (saieth he) *are accounted tobe doen, when that*

August.lib.1. retract, ca.19.

that is pardoned whiche is not dooen. &c.
And likewise might I expounde Hierome, by Hierome, where as he in an other place, speakyng of the commaundementes to bee possible, though he doeth not denye it to bee true, yet asketh he quomodo, how that saiyng is to be vnderstanded: meaning, that although the commaundementes bee possible to vs, after a certaine maner, yet absolutely and simply he doth not so affirme. Wel and what if this were graunted, that God hath geuen a lawe to man, whiche man can not keepe: what greate thyng were here to be detested, or what preiudice hereby should ensue, either to gods iustice or goodnesse, in geuyng a Lawe impossible for vs perfectly to bee kept, more then in geuyng vs the Sunne, the brightnesse wherof, it is impossible for vs to beholde, and yet to walke in the light therof, euery man as he maie: If a cunnyng Phisition should come with an excellent potion, to his pacient greuously sicke, and saie: either ye must drinke this, or ye can not liue, and if the weake stomacke of the partie can not brooke

Hieroni. contra Pelagianos lib. 1.

Impossibilitie of the law importeth no derogation to Goddes iustice.

brooke it, yet is the Phisition nothyng to blame, but keepeth the true order of Phisicke. Scilurus Scytha when he gaue his children euery one a fagotte, commaundyng theim to breake it, knewe right well before, that thei were not able to doe it, and yet in so doyng, did he bothe fatherly and wisely, to the intent his children mighte learne thereby, to see their owne weakenesse, and not to trust to their owne priuate strength to muche.

Ex Plutarc. in Apopht.

Thinges impossible maie well be commaunded for causes necessarie.

But to let this holde go, let vs come more nere to close with oure aduersaries in this matter, and examine their obiection, with all the partes thereof more attentiuely.

Obiection of the aduersaries.

If we by grace helping vs (saie thei) bee not able to perfourme fully and perfectly, the righteousnesse of the Lawe, then were God vniust in commaundyng thynges impossible, and vnmercifull in condempnyng the seruaunte for that, whiche he can not auoide.

But that were detestable blasphemy to saie: Ergo, saie thei, it must nedes bee concluded, that it is not vnpossible for

a iustified man, by Gods grace, to perfoꝛme the perfect fulfilling of the lawe.

Aunswere to the obiection.

Wherevnto I aunswere by the scriptures, that if God had geuen suche a lawe to bee fulfilled of man, whiche no man could fulfill, and that all men foꝛ not fulfillyng the same, should bee condemned, then might thei with some reason, obiecte this blasphemie vnto vs. But now we confesse and saie, that god hath geuen a lawe, to be fulfilled of mā, and that he commaundeth nothyng vnpossible: yea, and furthermoꝛe with the scꝛiptures confesse, that man hath fulfilled this Lawe actually, really, and thꝛoughly in al pointes: and yet al this being cōfessed, neither is it true which thei inferre, that the iustified man therfoꝛe is able, by grace, to fulfill the reall perfection of the Lawe: Neither is it true, that he which fulfilleth it not, shall therefoꝛe be condempned, neither that in God is any vnrighteousnesse, oꝛ vnmercifulnesse in all this to be inferred, but he remaineth still moost iuste and mercifull: yea, and to saie truthe, his mercie and iustice could not otherwise

bothe

bothe stande, and appeare together, but onely by this waie aboue cõfessed. And how is all this proued?

Firste, that God hath geuen a Lawe to bee fulfilled, we all confesse.

Secondly, that Christe from the beginnyng, before the Lawe was geuen, was predoordinate to bee incarnate, and to take our nature, no manne can deny.

Christe appointed to fulfil the lawe before ỹ lawe was giuen.

Thirdly, that the same Christ in the same our nature hath vtterly fulfilled, and discharged the lawe, it is manifest. And how then is that to be accompted vnpossible to man, whiche man so clerely hath accomplished?

How ỹ lawe is not impossible to man, and how it is fully answered by man.

Fourthly, that in the same nature and humanitie of Christ, the soonne of God, and the soonne of man, the whole nature of mankinde is included, the scripture teacheth: and therefore is he called the seconde Adam. For as all we were included in the nature of Adam, whiche first disobeied, and by hym condemned: So are we likewise generally included, in the humane nature of this seconde Adam, whiche first obeied, and by hym saued. So that wee beyng now

Christ the second Adam.

in Chriſte, that is to ſaie, GOD beholding our whole nature, in the nature of his owne ſoonne, his fulfillyng is our fulfillyng, and what he dooeth, that wee dooe, eſpecially in all ſuche pointes, as properly belong to his humaine wooркyng: and therefore is he denominated in ſcripture to be Iuſtitia noſtra. For as this propoſition is true: Chriſtus pro omnibus mortuus eſt. i. Chriſt died for al menne: ſo is this propoſition true alſo: Chriſtus pro omnibus innocens factus eſt. i. Chriſt was made innocente for vs all. So that what he hath fulfilled, wee alſo haue fulfilled, although not after the ſame maner, yet in as good effecte as if it had been after the ſame maner doen: He for vs, we by hym: he actually performed, we by imputatiõ: he by vertue and merite, we by gifte and grace. And this is the perfecte grace that we haue, to fulfill the perfectiõ of the lawe. Other grace then this GOD neuer gaue, nor euer will giue to any iuſtified perſon, really and abſolutely to ſatiſfie the perfecte righteouſneſſe of the lawe. Neither dooeth it ſtande with the glory of

Chriſtus iuſtitia noſtra.

Chriſt onely innocent for all men.

God neuer giueth grace abſolutely to performe the law, but onely to his owne ſoonne.

i

of Christ, that any suche perfecte grace should be geuen vs. *For if by our infirmitie, the strength of Christ bee made perfect*, as Christ hym selfe answereth to sainct Paule, so contrariwise, by our perfection the vertue of christes crosse is lessened: not that there is any suche perfection in vs in deede, whose righteousnesse, as sainct Augustine saieth, Magis remissione peccatorum cõstet, quàm perfectione virtutum: but suche is the blindnesse of many, that standyng in a vaine persuasion of their perfection, when thei are vnperfecte, fallsly flatter themselues to be some thyng, when in deede thei are starke nothyng: and after the example of the Laodicians, imagine themselues to be riche and gaie, when in deede thei be vtterly emptie and naked. Apoca. 3.

ii. Cor. iii. It standeth not with the glori of christ that any in this life should absolutlyfulfill the lawe.

Augustin. de ciuitate dei. lib. 19. cap. 27.

Apoca. iii.

Fiftly, and though it bee so (as it is in deede) that no suche grace is geuen to vs from aboue, to obtain to the high perfection of the lawe: yet notwithstandyng, by the grace of God, we bryng to the Lawe suche obedience, as we maie. And though we bring not Perfectionem

Our obedience to the lawe, neither perfecte, nor yet our imperfecte disobedience condemned.

illam, quæ remissione non eget. yet wee bryng studium illud virtutes, quod Deus propter fidem comprobat & coronat in nobis: that is, though we bring not that perfection of fulfillyng the lawe, which needeth no remission, yet we bring that endeuour of well doyng, whiche the Lorde for faithes sake, bothe accepteth in vs, & also crowneth. And as for that imperfection whiche remaineth, God imputeth not for his Christe, who hath purchased for vs perpetuall reconciliation, and remission of synnes.

No derogation to gods mercie, in geuyng the law whiche we cā not performe but commendation of his mercie in sauing vs, notwithstādyng we bee not able to performe the same.

Sirtly, by these hetherto declared, it appeareth that although wee for our partes, neither by nature, nor by grace can possiblie satisfie the full innocie of the Lawe: yet neither is it true, whiche our aduersaries doe inferre (speakyng absolutly) that God hath commaunded thynges vnpossible to manne. For somuche as man hath vtterly discharged what socuer God hath commaunded, how then can the commaundementes be saied to be impossiblie to man, which man hath fulfilled? And though we for our partes, speakyng particularly, can

not

not perfoꝛme theſame,yet that argueth neither blaſphemie to bee in vs to ſaie, we can not fulfill the commaundementes,noꝛ any vnrightouſneſſe,oꝛ vnmercifulneſſe in god,in geuyng that which wee can not perfoꝛme. Foꝛ as wee acknowledge God to bee iuſte in geuyng the Lawe, to declare there by what we ſhould be:ſo double wiſe we haue to acknowledge,and thanke his mercie,firſt foꝛ geuyng ſuche a perſone vnto vs, whiche hath ſatiſfied the Lawe foꝛ vs: and alſo in not condemnyng vs foꝛ our partes,not fulfillyng it our ſelues: but hath ſette in the Churche a perpetuall remedy,whiche is Remiſſio peccatorum remiſſion of ſynnes,to helpe and ſupply that lacketh in vs. Wherby as our aduerſaries maie ſee, that neither is any vnmercifulneſſe in God, noꝛ blaſphemie in vs:ſo wee maie ſee in this their doctrine to be no truthe.

Remiſſion of ſynnes left to the Churche foꝛ a perpetuall remedy of mannes fragilitie.

Seuẽthly and laſtly,foꝛ ſo muche as the Counſaill of Trident, and all oure aduerſaries ſtande ſo muche vpon this argument:that the Lawe is not impoſſible to be perfoꝛmed of vs,bicauſe that

Ex Concileo Tride.cap.11.

A note concernyng the lawe, howe it first entered, and by whō.

God hath geuen it vnto vs, who of his Iustice can not commaunde thynges impossible: Here therefore is to bee noted out of the scriptures, that thei seme not sufficiently hetherto, to haue considered the firste originall and enteryng of the Lawe: whiche lawe, I meane the lawe of Nature, imprynted in the soule and conscience of euery mortall (for as touchyng the Lawe of Moses, written in outward Tables, whiche is but a renuyng of the lawe wrought in man before, wee speake not) entered firste into the worlde, not so muche by the voluntarie purpose and will of GOD (speaking of the ordinarie will of God reueled in the scriptures) as it was procured, and inforced by manne hym selfe, against Goddes will and warnyng. For when man in Paradise, was in state of innocencie, he was not obediently content with that felicitie wherin he was, but disobediently would nedes extende his hande to the Tree of knowledge of good and euill: And albeeit, almightie God gaue hym sufficient warnyng before, what daunger would followe, yet

The lawe of God impryncted in nature not so muche enforced by GOD, as sought by mā hym selfe.

Gene. iii.

he

he of wilfull presumption, would nedes tast of the fruite forbidden. Whiche beyng doen, then began his eyes to bee open: then did he see, then did he knowe, and then began he to couer. Now, if the lawe of Nature did not first enter with this knowledge into the worlde, let the aduersaries them selues tell me, when it began to enter. If it did: then let thē aunswere how the lawe first was geuen whether by Gods owne free motiō and mere doyng: or els by mannes owne sekyng and procuremente. To conclude therefore, if man procured the Lawe vpon his owne head, whiche when he had doen, he was not able to performe, then lette vs not saie, that God gaue a lawe to manne, whiche man could not fulfill: but lette vs saie, that mannes owne wilfulnesse, procured a lawe to himself, whiche afterwarde was not in his possibilitie to accomplishe. But of this enough. The reste I referre to the exercised spirituall Christian to muse more vpon.

Furthermore, as touchyng their allegation of Christes woordes: *Take my*

yoke vpon you, for my yoke is sweete, and my burthen is light. &c. By whiche woꝛdes, thei argue the commaundementes of God to bee easie, and possible to bee kept: I aunswere, that these woꝛdes of Chꝛist, meane not the Lawe of Moses, but are to bee vnderstande, of the receiuyng of Chꝛiste to bee our Messias and sauiour, and that we should become subiectes vnder his kyngdome, that is, to beleue in him, & to be his disciples: who in so doyng shall finde his yoke, and our subiection vnder him, to be pleasaunt & sweete. Foꝛ there shall we haue remission of all our synnes, shall ouercome the deuil, and the woꝛlde, shall be free from death, shall bee eased from ceremonies, shall be raised in the resurrection to euerlastyng life, and in the meane tyme, shall taste the sweete comfoꝛtes of the holie Ghost in our hartes. &c.

What is meant by the woꝛdes of Chꝛiste: My yoke is light, my burden is easie.

Again, where thei alledge the example of Zacharie and Elizabeth, whom the scripture commendeth, *To bee bothe iust before God, and to walke in all the commaundementes and iustifications of the Lorde. &c. Luke. 1.* To this I could aunswere

Luke. 1.

swere thus: that if Zacharie and Elizabeth were bothe iuste before GOD, it was not because God could not, but because he would not finde fault with thē. But to let myne owne aunswere goe, I will sette sainct Hierome to aunswere hereunto, where he declareth twoo maner of perfections to bee in holy scriptures. One whiche is agreable to the vertues of God, and is voide of al sinne and immutable. And this (saieth he) is appropriate onely vnto God, and was here declared in Christe. The other, whiche agreeth to our fragilitie, and is not pure from all sinne, and is called perfect, not by comparison to Goddes iustice, but so accompted in the knowe-ledge of God, who seeth the good endeuour of the fraile creature, and accepteth the same: and in the same place produceth this example, bothe of Zacharie and Elizabeth, and also of Job. The like aunswere also maie bee gathered out of sainct Augustine, who speakyng of the worthinesse, which is in iust men here, saieth that it maie bee called perfect, so far as thei bothe truly acknowledge,

Hieroni. contra Pelagianos lib. 2.

Augusſt. cōtra duas Epiſt. Pelagianos. Libr. 3. cap. 7.

ledge, and humbly confesse their owne imperfection goyng withall. &c. So that of the righteousnesse of Zacharie, we maie saie as S. Paule saied by the righteousnesse of Abraham: *That if he haue any thyng to glorie, he hath to glorie with men, but not with god. In whose iudgement* (saieth Dauid) *no flesh shalbe iustified. &c.* Onely the flesh of the sonne of God excepted, *Who onely being iuste, died for the vniuste*, as S. Peter witnesseth. Wherevpon I grounde this reason.

Rom. iiii.

Psal. Cxlii.

i. Peter. iii.

Argument. Zachary and Elizabeth how thei are coumpted to bee iuste in Scripture, & how not iust.

Christe died for the vniust:
Zacharie and Elizabeth were not vniust before God, as thei saie:
Ergo, Christe died not for them.

Argument.

Whiche is absurde to graunte: So that rather this argument is to be holden a sensu contrario.

Christ died for the vniust:
Christ died for Zacharie and Elizabeth:
Ergo, Zacharie and Elizabeth wer vniuste. &c.

Argument.

Leuit. xviii.

Againe. Thei that doe the commaundementes, doe liue therein:
Zacharie and Elizabeth liued not in the commaundementes, but died:
Ergo, Zacharie and Elizabeth did not all the commaundementes so iustely as thei should.

Thus

Thus then the righteousnesse, and innocencie of man beyng ouerthrowen as ye haue heard, let vs nowe repare to our matter againe, and seke true innocencie where it is to be founde, that is, in Christe onely, and in no fleashe els, whether he bee iustified or vniustified, whether before Baptisme, or after Baptisme: whether by grace with nature, or by nature without grace. For neither that nature is giuẽ, nor that grace dispensed to any manne liuyng in this fleshe, to be foũde innocent by the lawe, saue onely hym of whom it is writtẽ: Non dat illi spiritum Deus secundũ mensuram. i. *God geueth not to hym the spirite after measure &c.* Lette his innocencie therefore stande alone, that he maie bee as he is, Solus Sanctus, not onely excedyng vs by comparison of maius and minus, but vtterly confundyng vs for our vnrightcousnesse, knowyng what is writtẽ of vs: *There is none that doeth good, no not one. &c.* And here let also the title of the holie father called Sanctissimus, fall doune for shame. Of his fulnesse then let vs receiue, not as menne hauyng

No fleshe innocente but Christ alone.

Ihon. iii.

Solus sanctus

Psalm. xiiii.

No goodnes nor holinesse properly in manne.

hauyng ſomewhat, but as vtterly emptie of all goodneſſe. Let vs humble our ſelues with confeſſion of humilitie, ſo aſcribyng all righteouſneſſe vnto hym, that we forget not what God ſpeaketh of our righteouſneſſe by his Prophete, ſaiyng: Omnes iuſtitiæ noſtræ ſicut pannus menſtruatæ. i. *All our righteouſneſſe is like a beggarly patched peece of a defiled clothe.* Suche bee our woꝛkes, not ſpeakyng onely of our woꝛkes beforꝛe iuſtification, but alſo euen thei that followe after iuſtification, if God ſhould looke vpon thē in iudgement without Chꝛiſt are no better.

Eſay. lxiiii.

The innocēcie of Chꝛiſt, one of the pꝛincipall cauſes of our redemption.

Of this innocencie of Chꝛiſte Jeſu, the immaculate lābe of God, I pꝛeache the moꝛe effectuouſly, and ſtande the lōger, becauſe in the ſame cōſiſteth one of the pꝛincipall effectes of our redemption, ioyned with the effuſiō of his bloud. Foꝛ as his perfect innocencie, without the ſheddyng of his bloudde, could not ſerue our turne: Neither ỹ death of his bodie, without his innocente life could redeeme vs. Foꝛ ſo it behoued innocencie to redeeme iniquitie, the iuſte to dye

foꝛ

for the vniust.

Wherein appeareth the wonderous wisedome of Gods almightie Maiestie in worxkyng our redemption. Who seyng the generation of mankinde, fallen from so happie a state, wherein he was firste created, into suche a miserable decaye, and destruction bothe of body and soule, and all thxough his owne wilfull presumptiõ, in procuryng the necessitie of the lawe vpõ his own hed, the strẽgth whereof he could neither accomplishe, nox auoide the penaltie, beyng subiecte thereby to the power of Death, and tyrannie of Sathan, wxapped in ignorance, dxouned in darkenesse, runnyng headlonge to all Idolatrie and vanitie voide of al regard and care of his creatour, whom neither counsaile could reforme, nox any yearthly helpe restoxe, not onely beyng paste recouery, but almoste paste all possibilitie, but that nothyng is impossible to vnto God: he (Isaie) of his wisedome beholding, and of his mercie pitiyng this miserie of mã, founde a singular waie fox man. What was that? He would not (saieth *Theodoretus*)

Gods admirable wisedõ shewed in our cedemption.

doretus) ἐξουσία μόνη, of his absolute power worke our deliueraūce, οὐδὲ ἐλέου μόνου ὅπλίσαι τὴν τοῦ ἐξανδραποδίσαντος τῶν ἀνθρώπων τὴν φύσιν, to vse his owne woordes. That is in Englishe: neither would he arme his mercy alone to sette vs out of the thraldome of hym, which had the nature of manne in captiue. No, no, mercie alone in this case could not well serue, his Iustice could not beare it. And why? The case *Theodoret* sheweth: ἵνα μὴ ἄδικον ἐνέγκῃ προσαγορευσῃ τὸν ὄλεον: that is: Lest if Gods mercie had saued some, and not all, the enemie whiche had been transgressor also hym selfe with all the wicked, mighte haue quarelled, that this mercie of God had not been indifferēt, but parciall to some, and not equall to all synners: and therefore the high prouidence of almightie God, wrought an other waie, whiche was bothe full of mercie, and no lesse defensed with iustice: so that by this waie, both his mercie is declared, his iustice saued, Sathan with the wicked and reprobate iustly condemned, the godly repentant, though

Thodoret περὶ προνοίας. Sermo. x.

Man saued not by meere absolute power, nor by meere mercie alone.

God clothed in man, fighteth for man againste the deuill.

though thei bee synners, saued, and all this dooen by true iustice: and yet God not parciall, and the same also mercifull. And what waie was this? Almightie God seyng our nature ouercome by a subtil serpent, to weake to encounter with that enemie, vnited twoo natures in one persone, his nature and ours together, and so clothyng God in manne, sente foorthe his persone to encounter with the deuill, and by pure innocencie of his manhode, to recouer that for mã, whiche man before had lost.

The incarnation of Christe.

Thus then commeth Christe oure lorde to vs, and for vs to be incarnate, & was borne of a virgine his mother, after a miraculous maner, at whose birth the Aungels began to syng, and nature it selfe to bee astonied. After this came the eight daie, in whiche he was Circumcised accordyng to the Lawe, that by fulfilling the lawe, he might redeme vs from the bondage of the lawe. Not long after beyng pursued of Herod, he was sente out of Iewrie into Egypte, where he remained while thei were ded that soughte his life, to aunswere the

Christe circumcised.

Christ flyeng into Egipte.

type

Exod.iiii.

Moses a figure of christ

Luke.ii.

Christ baptised and reueled of his father.

Luke.iii.

type of Moses, who before he should deliuer the people, fledde into the lande of Madian, from the handes of Pharao, where he remained till aunswere came from God, that he should *returne againe into Egipt, for thei are all deade* (saied he) *that sought thy life. &c. Exo. 4.* After this beyng of xii. yeres he came to the tẽple, and there three daies disputed with the doctors, who then were busie no doubt, aboute the question of Messias: where he first began to shewe some little sparcle of his diuinitie, beeyng occupied in the worke of his father. At lengthe groyng vp in yeres, he came to the age of thirtie, or muche aboute: when God began to reuele his soonne, more manifestly to the worlde, in sendyng the holie spirite in visible similitude of a Doue vpon him, declaryng moreouer in audible voice, *The same to bee his welbeloued soonne, whom we must heare. Luke. 3.*

Thus Iesus beyng Baptized to fulfill all righteousnesse, reueled by his father, replenished with the holie ghost, & testified by Iohn Baptiste, from thence was had immediatly into the desert, as

to

to a stage, there to trie hande to hande with the deuill. Where after he had fasted fourtie daies, and fourtie nightes, to fulfill the type of Moses faste, who was so longe in the mounte with God, without meate or drinke) the enemie not ignorant, what was testified of him before, and yet seeyng hym outwardly, but as a weake manne, and also now to ware hungerie, after the infirmitie of flesh, was the more bolde to sette vpon hym. And as he first threwe doune Adã in Paradise by eating, so thinkyng like wise to supplant this seconde Adam by eatyng, tempted hym to turne stones to bread, and so after an vnlawfull maner to eate. When this would not be, he inuaded him with other sũdry & greuous assaultes: But in the ende he could not preuaile. Innocencie held by obediẽce, obedience helde by the worde, Christ ouercame, man had the victorie, the Deuill had the foile, the Angels bare witnesse, and the poore bodie of Iesus was refreshed.

Christe fastyng in the deserte.

Christ trieth with the Deuill in the deserte.

Christ tempted in the deserte.

Christ is tẽpted, & ouercometh.

This doen and finished, Christ to declare his diuine power here in yearth,

to the ende that menne mighte knowe their Messias, commyng from thence abroad began to worke wonderfull miracles, tournyng water into wine, feedyng with feawe loaues, thousandes of menne and children in the wildernesse, helpyng the lame, curyng of cripples, cleansyng the Leapers, restoryng the blinde to their sight, the deaffe to their hearyng, the dumbe to their tongues, healyng all diseases emongest the people, calmyng the seas, ceasyng the windes, walkyng on the waters, cõfortyng the afflicted, expellyng out deuilles by his woorde, openyng the graues, raisyng the dead, with other innumerable signes and wonders.

The seconde parte of the diuision.

All whiche greate and passyng miracles notwithstãdyng, the cruell Jewes yet ceassed not to enuie & maligne him, and at the laste brought hym to the tormentes of death, whiche he withall pacience sustained. Wherein cõmeth now the seconde member of my diuision, to entreate of the bitter paines of Christes Passion, whiche he for vs suffered, for his owne part moste willyngly, for

their

their parte moste iniustly, for our saluation moste happely, albeeit for the maner of the handlyng, to all good hartes mooste lamentably. Touchyng the maner and handling whereof, for somuche as it is sufficientely recorded in the historie of the fower Euangelistes, I shal the lesse neede to stande longe in repeatyng those thynges, whiche to no christian man ought to be vnknowen. First howe the malicious Priestes and Phariseis, after thei had taken counsaill together, and had sente with Iudas their officers, and catchpoles with clubbes, and staues to apprehende Iesus: he seeyng them, saked whōthei sought. Thei saied, Iesus of Nazareth. Twise he asked. Twise thei fell backward: & twise he suffered them to rise. Whereby appeareth what Christe could haue doen in sauyng hymselfe, if he would. For power in hym there lacked not. Cause for hym to dye there was not. As his life was innocente, so was there no lawe to condemne hym. No neither his father, saluyng his Iustice, could lawfully enforce hym. Onely his owne good will,

Ihon. xviii.

The historie of Christes passion.

and obediẽce to his fathers will, it was and none other. Wherof we hear what the father himself speaketh by his Prophet, saiyng: *If he will laye doune his life for synne, he shall see a longe lastyng seede come after hym. &c. Esay. 53.* Againe in the same Prophet we read: Oblatus est, quia ipse voluit. i. *He was offered, because he hymself so would. &c.*

Esay. 53.

Esay. 55.

Christe brought beore Annas.

Then thei toke and bound hym, and brought hym firste to Annas, father in lawe to Caiphas: who asked him of his doctrine, and of his Disciples: he aunswered, *That he neuer taught in corners, but openly in the Sinagoge, and in the Temple, and therefore willed hym to aske them that heard hym.* Whereat one of the bishops seruauntes, a parasite, a caitife, a Swashbuckler, a rakehell, gaue hym a blowe on the blessed cheeke, askyng if he aunswered the Bishop so. To whom Christe againe mildly and coldly aunswered, saiyng: *If I haue spoken ill, beare witnesse of the ill: but if I haue spoken well, why smitest thou me?* Frõ Annas he was sente bounde to Caiphas, where liyng witnesse was brought against him, that he

Christe brought beore Caiphas

he should speake againste the Temple. Wherevnto Christe held his peace. Then was he asked and adiured to tell them true, whether he were Christ, To this he spake: *If I aunswere you: neither will ye credite me, neither if I aske you, ye will aunswere, nor yet let me goe. But this I tell you, ye shall see the soonne of man sitting on the righte hande of the power of God. &c.* Upon this, after that the wretches, had scorned, reuiled, and beaten hym about the head and face, and blindfolded hym, biddynge Prophecie who did smite hym, thei brought hym then ad brachium seculare, that is, to Pilate the temporall Iudge, in the Guildhall. Where were laied many accusations against him, and neuer one true, that he was a seducer of the people, a teacher of newe doctrine, and forbad tribute to be paied to Cesar, and made hym self a kyng. Pilate then after certaine questions, hearyng that he was of Galile, sent him ouer to Herode: who thinking to heare some newes, or to see some straūge miracle, was glad to haue him. But when Christe would geue hym no

Christe committed to the Secular power.

aunſwere, in deriſion he putte hym in a long white robe, and ſente hym againe vnto Pilate.

Math. xxvii. Then the Prieſtes and ſeniours of the people, gathered them ſelues again in a greate route, to accuſe hym before Pilat. To whoſe accuſations our bleſſed ſauiour holdyng his peace, gaue no worde to aunſwere. Pilate marueilyng at his ſilence, and perceiuyng no cauſe in him worthy of death, and that al this proceded of wilfull malice, and alſo beyng admoniſhed of his wife to haue nothyng adooe with hym, ſought meanes what he might, to deliuer hym. And for ſomuche as the maner was for ỳ iudge to geue the Iewes one of the priſoners towarde the feaſte of Eaſter, he aſked whither thei would haue Ieſus, or Barrabas the murderer: Thei required Barrabas, to be deliuered, cryyng, crucifige, crucifige, vpon Ieſus the ſoonne of the liuyng God. And when Pilate aſked thē what he ſhould do with their kyng, declaryng that he found no cauſe of death in hym: thei ſaid, thei would no kyng but Ceſar, and if he let Ieſus go,

False accuſatiōs againſt Chriſte.

Pilat ſought meanes to deliuer Chriſt.

Barrabas taken, & Ieſus refuſed.

he

he was not Cesars frend. Whereupon Pilate for feare, seeyng he could no other doode, called for water to washe his handes, and so gaue Jesus to the will of the Jewes. Who then tooke Jesus, and whē thei first had scourged his blessed body, with as many stripes, ye maie be sure, as the lawe would geue, which were .xl. lackyng one, then thei toke of his coate, and put vpon hym a Scarlet paule, platting a sharpe croune of thornes vpō his tender head, that the blood came tricklyng doune, and put a reede in his hande in stede of a scepter. Then began the cursed Jewes again, some to smite hym vpon the heade with a reede, some to spit vpon hym, some to mocke and deride hym, with scornfull knelyng and blasphemous rebukes, iestyng and scoffyng at hym, as the Philistines did at Sampson, the same daie when he whelmed the whole house vpon their heades, and slue them all: To fulfill the woordes of the Prophete Esaie, whiche saieth: *Upon whom haue ye made youre scornes and mockes, vpon whom haue ye opened your blasphemous mouthes, and blea*

Christs blessed bodie scourged.

Sampson a signre of Christe, Iudic. xvi.

Esay. 57.

red out your tongues, you adulterous and synfull generation Esay. 57.

Thus whē the malicious multitude of the caitifes had taken their pleasure vpon hym, within the Guildhall court, the souldiers then put of his purple attire, and araiyng hym againe with his owne coate, led hym thyough the Citee with his Crosse on his backe, towarde the mount of Caluarie, till by the waie his bodie faintyng vnder the burthen, thei pyessed one Simon of Cyrene, to helpe hym with the Crosse vp the hille: and so commyng to the place of Caluarie, called *Golgotha*, after thei had nailed hym, hande & foote fast to the crosse, thei lift hym vp betwene twoo theues, one of the right hande, a blessed confessor, whose name we knowe not, we may call hym sainct theefe: the other on the left hande, a blasphemous wretche.

Christ crucified in Caluarie.

When thei had all this doen, whiche the good counsaill of the loyde had pyeordeined, yet the cankered Jewes lefte hym not, but still continued in their furious malice, staryng at hym, and railyng vpon hym with all kinde of scoyn-

full

full and oppꝛobꝛious blasphemies, noddyng their heades, and biddyng hym, nowe come doune from the Crosse, and saue thy self, thou that woudest destroy the Temple of God, and in thꝛee daies builde it againe. &c. Thus spake thei to fulfill the woꝛds of the Psalme, saiyng: *All thei stared vpon me, and mocked me, thei spake with their lippes, & nodded their heades.* And what spake thei with their lippes? *He trusted* (said thei) *in the lorde now let hym come and deliuer hym: let hym now come and saue hym, if he doe loue him and will haue hym. &c.* Foꝛ so spake the Pꝛinces of the Pꝛiestes, and sentours of the people, saiyng: *Others he saued, but hymself he can not saue. If he bee the Kyng of Israell, lette hym now come doune from the Crosse, and we will beline in hym.* While the Iewes and ỹ Pꝛiestes thus were scoꝛnyng hym, in the meane tyme the Soldiours whiche crucified hym, dꝛewe lottes foꝛ his coate, because it was seameless, and could not well bee diuided, to fulfill the rest of the Psalme that followed, saiyng: *Thei parted my garmentes emongest them, and vpon my*

Scoꝛners of Chꝛiste.

Psalm.xxii.

Psalm.xxii.

Math.xxvij.

Psalm.xxii.

coate thei drewe lottes.&c.

The paines and tormentes, whiche this innocent Lambe of God sustained vpon the crosse were greate, the rebukes and scornes whiche he abidde, wer greater: but especially that, whiche he suffered in spirite and soule, was greatest of all, when as he not onely in body, decaying for weakenesse and bleedyng, but also in soule, faintyng with anguish and discomfort, beganne to crie with a loude voice: *My God, my God, why hast thou forsaken me?* semyng by these wordes to bee in suche a case, as happeneth to Gods children somtymes, thinkyng with them selues, that God hath vtterly left and forsaken them: not that God did euer forsake his soonne Christe, but this was the voyce of his humanitee, teachyng vs not to thynke it straunge, though our feble harte doe faint sometimes through dispaire, or lacke of present cõfort, as happeneth many tymes, euen to the elect children of God.

The greatest pain that Christe felte, was in his soule.

Christ in discomforte of spirite.

Dispairyng mindes maie comfort them selues by the example of Christe.

After all this dooen, yet one thyng lacketh more to the fulfillyng of the Scriptures, and finishyng of his Martyrdome

tyrdome, whiche in the.lxviii. Psalme was also Prophecied of hym in these wordes: *Thei gaue me galle for my meate, and when I was drie, the gaue me vineger to drinke. &c.* Whiche here happened also. For as Christe our sauiour approchyng nowe to his death, began to languishe in bodie, and to call for drinke, saiyng: Sitio, there was a vessel of vineger not farre of, wherewith thei filled a sponge, and so puttyng it vpon a reede, set it to his mouthe to drinke. So little curtisie did Christe our Lorde finde in his owne countrey emong the Iewes, for all his so great miracles, and benefites bestowed vppon theim, that in his thirste, he could not obtaine a Cuppe of sweete water of them. So thirstie were thei of his bloud, who was so thirstie of their saluation. Whiche bloudie cruelties of theirs, coste them afterwarde full deare: as in the storie of their destruccion, notoriously to all the worlde did appeare. Thus after the vineger was offered hym, and he tasted a little thereof, perceiuyng now all thynges to be finished, he saied: Consummatum est: al now (saied

Psalm.lxviii.

Math.xxvii. Ihon.xix. Vinegar geuen to Christ to drinke.

All thynges finished, that the Scriptures spake of Christes sufferyng.

(saied he) is finished, and so it was. For whatsoeuer was prefigured, or prophecied in the scriptures before of his sufferyng, was now accomplished. Firste, that he should be solde to the handes of his enemies. For as Joseph was solde by Judas to the Egyptians: so was he to the Phariseis. Dauid was persecuted of his owne children and seruauntes: so was Christ. As Dauid said, Surgite, eamus hinc: the same wordes spake Christe in the garden. That he should come sittyng vppon an Asse, poore and humble: so did he. That his frendes should all forsake hym: so did his disciples. That he should be falsly accused: so was he. That he should be scourged, and wounded for our iniquities: it came to passe. The slayng of the Easter lābe declared, that he should dye an innocent at Easter: and so did he. The rostyng of the lambe, declared the hot iudgement of God vpon hym for our sinnes: he felt no lesse. Sampson was scorned, and derided of his enemies: But what followed? Sampson beyng thus derided, ouerthrewe the house, and did more hurt

to

to them, and profit to his people by his death, then by all his life before: euen so did Christ. In Esaie it was prophesied, of his beatyng about the face and cheekes: so it came to passe. In the psalmes it was foreshewed, of gorying his handes and his feete, of tellyng all his bones, of noddyng their heades, of their opprobrious mockes, of diuidyng his garmente, of geuyng hym bitter vineger. In Zacharie it was Prophesied, that the daie also should be darkned vntill euenyng: and so it was. All these thynges beyng nowe complete, whiche belõged to the paines of his bitter passion, and that Christ our heauenly sauiour, perceiued nowe nothyng to lacke more, to the fulfillyng of our redemption, immediatly vpon the same, commended his spirite to his Fathers handes with a mightie crie, & so lettyng doune his heade, gaue vp the ghost.

But before I come to this finall closyng vp his life, let vs first heare and se, how Christ thus hangyng, and silent vpon the crosse, beginneth his victorie, to casse out the Prince of this worlde,

and

and what he saith vnto him, though not in open speache, yet in effect of spirite, and power of his passion. For this wee must vnderstand, that the drift and purpose of Christes death, was not to fight with man, nor to wrastle againste flesh and bloud: No, no, rather he fought for man, and praied for them that crucified hym, saiyng: *Father forgiue them, thei knowe not what thei doe*. His commyng and wrastlyng was againste an other sorte, againste them that were stronger then man, againste the principates and potestates, and rulers of darkenesse of this worlde, againste the spirituall subtill serpent, the old Dragon the deuill. Who when he had doen, and ended his vtmoste tyranny and violence againste hym: then Christ the puissaunt conquerour, where the Deuill and the worlde had finished, there beginneth nowe to worke, reasonyng with the Deuill in this effecte of woordes:

Christe come not to wrastle with mã, but againste the deuill for manne. Luke xxiii.

Prosopopeia. The oration of Christ hãgyng vpõ the Crosse, to the Deuill.

Nowe arte thou taken (thou foule fende) & fastened in thyne owne snares. Thou proude Goliah, whiche thoughtest no man in al Israell able to matche thee,

thee, now hast thou founde in Israell, a mã after flesshe, able not onely to match thee, but also to ouermatche thee, who with thyne owne swoorde shall strike of thyne owne heade. Thou hast digged a pit, and haste fallen into it thy self, and that woorthily. Se whether thy wilines ioined with crueltie hath brought thee? So long hast thou raged, and raigned thou foule spirit) in the woorlde, whiche hath been longe vnder thy tyrannie, in moste miserable thraldome, not for any iust Imperie thou hadst of thy self ouer them, but for their wretched synnes, whiche deserued suche a cruell tyranne to be set ouer them. Their wickednesse made thee strong, not thy woorthinesse. Seyng thei were not cõtent at the first beginnyng, to bee gouerned by their Creatour, whiche made them, he iustly gaue them suche a gouernor as thei deserued, to scourge and plague them, for their vniust rebelliõ. And now, because thou hast had suche dominion, and vsed suche tyrannie ouer thẽ at thy pleasure, and none able hetherto to resiste thee: thou thoughtest therefore to practise

The sinne of manne, made the Deuill strong.

the

the like violence and tyrannie vpon my poore flesshe also, and haste dooen what thou canst against me.

Firste, after my birthe thou diddest set Herode to persecute me: thou temptedst me in the desert. What meanes afterwarde diddest thou seeke to trip and snare me? Yet my tyme was not come. At length whē the howre came of darknesse, thou diddest take and binde me, & sette thy bandogges to baite me, false witnesses to accuse me, vniust Iudges to cōdēne me, thy ministers to scourge me, thy soldiours with this sharpe garlande to croune me, thy sycophantes to scorne me, & after thou laidest this heauie crosse vpon my shulders, yet not cōtente with that, thou haste strained also my poore bodie vpon the same, and nailed me faste bothe hande and foote. In these my tormentes, & bledyng paines I was drie, requiryng a little drinke, and thou gauest me vineger. All this I take to bee thy doyng, and no mannes els. For this people are but thy instrumentes, and woorkemen. Thou art he that settest them on. Thou art the maister

The crueltie of Sathan against christ

ster of these reuelles, the ryngleader of this daunce, the capitaine of this crue. And as thou arte the archenemie to all mankind, so because thou seest me come in similitude of synfull fleshe, thou arte mine enemie also, and hast wrought me all this villanie, bryngyng me to this crosse, and makyng me a spectacle here to all the worlde: And yet not satisfied with all this, after thou haste thus hailed and nailed me to this cõtumelious gibbet, now to make amendes, in mockerie thou biddest me come doune if I can, and saue my self. Yes, sathan, I can come doune, and will come doune, and saue my self. For that power haue I, bothe to laie doune my self, and to take it againe, and therefore I will saue my self, but so as I maie also saue all mankinde with me: and not at thy pleasure I will dooe it, but in suche order as the scriptures require. For I come therefore, to fulfill the scriptures.

And seyng all this is nowe fulfilled that belongeth to my passion, and that thou hast doen what thy vttermost malice can, nowe where thou dooest ende,

there will I begin to shewe what I wil and can dooe. And forsomuche as thou haste thus fastened my bodie to this crosse, I aske thee nowe Sathan, what haue I offended, or what cause haddest thou to doe this vnto me? Beholde this bodie, with all the members thereof: here is my mouthe, what guile or blasphemie did euer passe these lippes? My tongue, as it hath been euer talkyng of heauenly thynges, and preachyng the will, and message of my heauēly father, readie to instructe and exhort all men, so what idle or angry worde did it euer vtter, when did it euer speake euill of any, or defame any creature, or flatter with the truthe at any tyme? What cōcupiscence came euer in these eyes of myne, or lust into my hart? My handes, whiche haue alwaies been stretched forthe to doe all menne good, thou haste here stretched vppon the tree: and what haue these handes euer committed? Though I haue been striken, when did thei euer offer to strike any? Thei haue washed poore mennes feete, thei haue touched and healed foule lepers. What harme

Nō est dolus in ore eius. Esay. 53.

Christ in all partes of his bodie & soule innocente.

harme haue thei doen to any, either mā
or childe? Whose goodes did thei euer
spoile? what bribe or bribes came euer
within these fingers? My wearie feete
likewise thou haste nailed to the crosse,
whiche neuer stept to any euil, nor wal-
ked in any wicked waie, but alwaies
haue been occupied, trauailyng in my
Fathers errante, and in my appointed
vocation, readie to run and goe bothe
daie and night to succor my neighbors,
sparyng no trauaile, frō place to place,
from citee to citee, to set fooythe Gods
glorie, and to call all men to the kyng-
dome of life, continually labouryng a
foote without easemente, either of
Horse or Mule, saue onely a little be-
fore my passion (to fulfill the Scriptu-
res) I vsed the helpe of a sely Asse, to
ease me into the Citee. From my feete
go to my head, whiche thou hast so shar-
ply pearsed with a Croune of thorne.
What hath this head committed or de-
uised, that might tourne either to the
dishonoure of God, or displesite of my
neighbour? Briefly, frō top to toe, what
parte findest thou in all my bodie, that

" deserued thus to be handled: From my
" bodily partes, go further to the inward
" motions, and affections of the mynde:
" searche me bothe within and without.
" What pride, disdaine, hate, enuie,
" malice, hypocrisie, vainglorie, selfloue,
" did euer sturre in me: Did I not hum-
" ble, and debase my self alwaies vnder al
" menne: Examine my whole life to the
" precise lawe of God, and searche me bo-
" die and soule, if I haue not in bodie and
" soule, honoured my lorde my God with
" bodie and soule, with all my harte, and
" my whole strength, if I haue taken his
" name in vaine, if I haue not sanctified
" the Sabboth daie, if I haue not honou-
" red my father and mother, obeiyng my
" father to the death, euen to the death of
" the Crosse, if I haue not euer loued my
" neighbor as me self, yea, better then my
" self, if I euer lusted after my neighbors
" house, his wife, his Oxe, Asse, or any
" thyng he hath, if I haue not euer doen
" to others, as I would bee dooen to my
" self. &c.

Obediens vsque ad mortē, mortem autem crucis. Philip. ii.

When thou temptedst me in the de-
" sert, did I euer yeld to thy suggestions?

Haue

Haue not I alwaies resisted thee? come
searche (I saie) and ransacke my whole
life, somon a Parlament of all the wic-
ked spirites, call also thy Scribes and
Pharisеis vnto thee, trie and spie al my
worꝛkes, thoughtes, cogitations, wooꝛ-
des, and doynges. This I saie to thee,
and to euery of them: whiche of you all
can charge me with any synne? whiche
if thou canst doe, then maiest thou iustly
bꝛyng me to this confusion, and holde
me in this death. But if thou canst finde
no suche thyng in me (as thou cãst not)
wherein to charge me, either to do that
was against the lawe, oꝛ Gods lawe to
commaunde any iote that I haue not
fully obserued: then is it no righte, nei-
ther will I suffer either thee oꝛ Death
to holde that, whiche belongeth not to
you, but iustely will deliuer me self, out
of the thꝛaldom of death, and not onely
me self, but also wil deliuer them out of
pꝛison of death, whõ thou hast hetherto
captiued, and lettyng thẽ out, thee one-
ly will I chaine vp in Death, and dark-
nesse, as a transgressour of Gods holie
lawe, because the lawe of GOD iustly

Quis ex vobi arguit me de peccato. Ihon. viii.

Venit princeps mundi huius & in m non habet quicquam. Ihon. xiiii.

Vt educas de carcere vinctum, de domo carceris sedentes in tenebris. Esay. xlii.

cõmitteth to death, them that be transgressours. The lawe saieth: *Thou shalte not kill: and he that striketh and killeth shall be giltie of iudgement. &c.* And here thou hast persecuted, and laied handes vpon me, whiche am giltlesse, and moste vniustly haste shedde innocent bloud. See, Sathan, whether thy greedinesse hath brought thee. So geedie waste thou to deuour al men, that now thou hast swallowed one bone or morsell that shall choke thee, and make thee picke vp again, all that euer thou hast eatē before.

Exod. 20. & 21 Matth. v.

Remēbrest thou not now Adam our olde progenitour, hauyng all the fruite and the whole Orchard of Paradise at his will, was not therwith content, but needes would reache his hande to the tree, whiche onely was forbidden: and by that one loste al the other, and deserued death for his disobedience? No lesse was it forbidden thee by iustice, finding no cause in me, to murder me vpon this tree, whiche is ordained for the giltie, and not the innocent. And therefore for thy vnlawfull gredinesse, shalt thou bee rewarded with the same price as he was.

Presumption of Adam.

Presumptiō of Sathan.

was. For it is no reason, that he which was seduced by the, should be punished: and thou whiche was bothe the author of his fallyng, and now founde giltie of the like transgression thy self, shouldest escape vnpunished. As Adam therefore being Lorde of Paradise, lost all he had for presumyng vpon one fruite forbidden, so because thou hauyng authoritie geuen vpō al sinners, hast now likewise presumed vppon one that is no sinner, hast forfeited ipso facto, to me all thyne authoritie, whiche thou haddest before: so that hēcefoorthe I discharge all wretched sinners frō thy iurisdiction, and ẏ power of death, whosoeuer come to me.

Auoide therefore, thou cruel murderer: surrender thy holde out of thy possession: let goe thy captiues: yeld from thee thy bill of debte, wherewith thou hast them indebted to my Father, and condemned vnto death: whom nowe I here discharge, and receiue for my people, and set them free for euer. And least thou shouldest thinke me herein to doe thee any wronge, or to doe more then I maie, I would therefore thou shouldest

If Adam wer expelled Paradise for tastyng the tree of life, muche more is Sathan to be expelled from his possession, for murderyng the auctour of life.

The prince o this vvorlde shall be caste out. Iohn. xii.

Princeps mūdi huius iam iudicatus est. Iohn. xii.

" well knowe, Sathan, that neither I will
" here proceade with thee by my absolute
" power (as I might by reason of my di-
" uine nature, whiche I haue vnited here
" to my humanitie: For that were but to
" ouercome thee by me self, for me self):
" neither yet by meere mercie will saue
" sinners from thee, but by plaine iustice
" and order of lawe, I will proceede with
" thee, & in my manhode I will conquere
" thee. not for me self, but for manne, be-
" cause in my manhode I haue satisfied
" the debt of all mankind. Whiche beyng
" discharged, then good righte it is, that
" the bookes should bee cancelled, so that
" thou shalte haue no more claime, nor
" title to them, neither thou, nor the
" Lawe neither. For this cause I tooke
" this nature of man vpon me, and came
" in similitude of sinfull fleashe, sufferyng
" thee al this while, to worke this extre-
" mitie againste me, not that I neded for
" mine owne part, to haue fallen into thy
" hand, except I would: but for their sake
" because I would cleare them out of all
" debt, whom thou haddest in duraunce.

Christ in his manhode paieth all the debtes of mã to the lawe.

" Now therfore, whatsoeuer it is that

thei

thei owe to my Father, or to his Lawe, here I offer my self bounde, to answere by the lawe, the vttermost farthyng for them. If their bodies haue offended almightie God, my bodie here maketh amendes: if their soules bee vnpure, my soule maketh a recompence: if the lawe require life for life, bloud for bloud, hed for heade, eye for eye, toothe for toothe, hande for hande, foote for foote, I sette my life, my bloud, my heade, eye, toothe, hart, hande, foote, and euery member of my bodie for theirs. For what member in all my bodie is it, that thou haste not tormented? And though thou hast iustly condemned them, and death deserued ly hath slain them, yet I beyng wrongfully condemned of thee, doe here abandon thy iust cõdemnation. And because their deserued death also shall be dissolued, as I haue paied all other debtes, so will I also paie the debte of death, and laie doune my life for them. Which beyng doen, neither shalt thou, nor death, nor the Lawe haue any more interest vpon them. For as by disobediẽce of one, all his posteritie commyng after hym,

Matth. v.
Leuit. xxiiii.
Deute. xix.
Exod. xxi.

Death destroyed by death.

Roma.v.

were worthily condemned to death: so by the same iustice it is conuenient, that by my obedience all my posteritie, that is, al thei whiche issue out of me, by spirituall regeneration of faithe and baptisme, should be partakers of my life.

An other Oration of Christ hangyng vpon the Crosse, to Death.

After this effect of speache, whē Jesus had spoken to the Deuill, speaking likewise vnto Death, he saieth to hym: And thou terrible tyranne, thou dreadfull Death, armed with the Justice of God, the mortall enemie to all fleashe, whō no man was euer able to resist, and whiche art so readie here and so saucie, set vp by sathan, to seke my life, neither shalte thou escape my handes. For as thou art the destruction of all other, so will I be thy destruction, thy Death O Death, thy stynge O hell: and as I haue ouerthrowen the deuill, thy master, and expulsed hym from his kyngdome, and spoiled him of all his munitions: so wil I also swallowe thee vp in victorie, and throwe thee doune headlonge for euer. And albeit I neede not to suffer thy force, vnlesse I list, for myne owne part, because thou haste no power vpon me,

I vvill be thy Death, O Death.
From death I vvill redeme them.
Oze.xiii.

He shall ouerthrovve Death for eper.
Esay.xxv.

and

and might therefore saue me self from thy cruell daunger, if I would: yet for my loue to mankinde, because their life shall not perishe, whom my death maye saue, and because I wil not saue me self without them, but will deliuer thē out of thy handes, for their sakes, to paye their debte, and that by my crosse vnde-serued, I maie crosse them out of the booke of Death, whiche haue deserued death, I am content: come Death therfore, and doe thyne office, I willyngly here yelde my life to thee. And yet neither will I yelde it to thy handes, nor giue it ouer at thy pleasure. And although thou comehere with thine yron Coulter, or brasen maule to breake my bones, as thou doest to these here by me yet wil I not suffer thee so to do to me, neither shalte thou breake one bone of me. To fulfil the scripture, I giue ouer my life: yet not at thy will, but at myne owne pleasure. For be it knowē to thee O Death, that I haue power to laye doune my life, and to resume it again at myne owne will. And thus Iesus speakyng, bowed doune his head, and gaue vp Exod. xii. Ihon. 10.

vp his ſpirite to the handes of his Fa-
ther, and ſo departed.

And now, leſt ye ſhould thinke theſe wordes of Chriſte aboue retited, to bee inuented of me, per fictionem rhetoricã. and not confirmed rather, per Scripturam authenticã, ye ſhall heare what the lorde Jeſus himſelf ſpeaketh out of the Prophets, and out of the Euãgeliſtes, and his holie Apoſtles, & what the vertue of his paſſion daily ſpeaketh in our hartes by his holie ſpirit. Firſt ye read in ſainct Jhon, what Chriſt our ſauior ſpeakyng of ſathan, ſaieth. *The prince of this worlde commeth, and in me he hath nothyng, &c.* Meanyng that Sathan was commyng to lay handes vpon hym, and had no lawful cauſe ſo to doe. And therfore, becauſe he without lawfull cauſe, would preſume to ſette vppon hym, we reade what followeth after in the ſame Euangeliſt: *Now* (ſaieth the Lorde) *is the prince of this worlde iudged. &c.* And in an other place: *Now* (ſaieth Chriſt) *is the iudgemente of this worlde, nowe the prince of this worlde ſhall bee caſt out. &c.* Alſo in an other place: *When the ſoonne*

Ihon.xiiii.

Ihon.xvi.

Ihon.xii.

Ihon.xii.

of

of man (saieth our sauiour) *shal be lifted vp, I will drawe all thynges to me self. &c.* Luke.xi. And in S. Luke he saieth: *When a strong armed manne watcheth his house, all is in peace whiche he possesseth: but when a strõger then he commeth, and ouercommeth hym, he taketh frõ hym his munition wherin he trusted, and diuideth his goodes. &c.* In the thirde of Genesis we reade also, *That the seede of the woman should breake the Serpentes heade.* Gene.iii. Furthermore, when we reade the wordes of Moses to Pharao, although it bee in other persones, yet therin is represented, and shadowed to vs, the verie proceadyng and wooryng af Christ our spirituall deliuerer, against the spiritual Pharao, the great prince of this worlde the Deuill. Exod.8.9.&10

And here an ende of Christes sorowfull paines. After whose death, the cruell tormentours settyng a sharpe spere to his side, thrust it to his tender harte, frõ whiche eftsons streamed out bloud and water, to fill vp the full raunsome of our Redemption. And thus haue ye the whole course of christes blessed passion briefly runne ouer, with the princi-

Christes harte pearsed with a spere. Bloud and water issuing out of Christes side.

pall

pall partes, and circumstaunces there-of. Wherein hath been noted to you his sellyng, his bindyng, and handlyng, his hailyng and tosslyng to and fro, firste to Annas, then to Caiphas, then to Pilat, from Pilate to Herode from Herode to Pilate againe, from Pilate to the Guildhall, from the Hall to the barre, where he was falsely accused, from the barre to the poste and piller, where he was cruelly scourged, from the piller through the citee, from the citee to the mount, from the mount vp to the racke of the crosse, where no droppe of bloud was left in all his bodie. What tormētes of death were lackyng? what miserie could be added more, then that he in his passion sustained? Here were whippes and scourges, prickes and thornes cordes, and ropes, buffette and blowes, mockes and mowes, railyng and reuilyng, hāmer and nailes, crosse and gibbet, thirst and venigar, reede and spear, with suche like tortures, and other pāges of his innocēt passion, ἐμπλύσματα ἐμπίσματα, κολοφίσματα, to vse the wordes of *Nazianzene*: these were the instrumentes

A brief some of Christes tormentes described.

instrumentes of oure redemption. All these he moste pacientlye for our sakes, suffered in his blessed bodie. Whiche though thei be now paste in hym, yet is it good for vs euer, to haue them still in freashe mynde and memorie, not onely this Goodfridaie, but euery daie, both daiely and hourely: whereby wee maye learne daiely, to suppresse this proude fleashe of oures, and so to crucifie with hym our crooked affections. For what fleshe now cã well be proude, beholding our Lorde and sauioure so poore of the crosse? Or who will sette by the worlde that seeth the worlde to be suche an extreme enemie to the loonne of God our redemer? And not onely to hym, but also to al his mẽbers to hym belonging? Or what soule hauynge any sparke of grace, can nowe geue hym selfe ouer to sinne, consideryng this terrible iudgemente, and seueritie of God, vppon his owne naturall & onely begotten sonne, for our sinnes, whiche sinnes otherwise could not bee cleared, but by suche a deare price, that is, by the harte bloude of suche a glorious person. But of this inough,

The memorie of Christes passion necessarie for euery Christian man.

inough, whiche rather would be mused vpon in your hartes, then amplified in wooꝛdes.

The third parte.

Hauyng thus paste ouer the paines and punishmentes of Chꝛist, to pꝛocede now to the thirde and laste parte of my texte, it remaineth further to entreate nexte, of the gloꝛious triumphe of our sauiour, whiche consequently followed after his death. Touching which death of his, many thynges are singularely therein to bee considered, oꝛ rather to be wondered at, whiche passe the course of all nature, and example of all other. Foꝛ to all other menne so commonly it happeneth, bee thei neuer so victoꝛious Conquerours in this life, that when death commeth, it cõquereth them, and maketh an ende of all their triumphes. Who leaue all behinde them, and carry nothyng with them, but are carried thẽ selues to nothyng: but in this death of Chꝛiste all is contrary. Foꝛ here death is turned to life: extreme contempte to eternall gloꝛie: pouertie to riches, miserie to felicitie: life endeth, and yet life beginneth: death conquereth, and is cõ-

The triũphe of Chꝛiste beginneth.

Chꝛistes death wonderful aboue the course of nature.

Difference betwene the death of Chꝛist, and of all other persones.

quered:

quered: that whiche is wont to bee the ende to all other, is to hym a newe begynnyng. Where other men leaue the worlde, there beginneth he his raigne and kyngdome: That whiche casteth other men doune, setteth hym in his triumphe. Suche a glorious thyng was death to hym, whiche is so miserable to all other: and not to hym alone glorious, but by hym also glorious to vs al: so that of one death riseth a double victorie, a double triumphe. He ouercommeth, and we ouercome: he triumpheth and we triumphe: he by himself, and we by hym. And though he ouercommeth alone, yet he ouercommeth not for hym selfe alone, but for vs. For in his victorie consisteth our victorie: in his righteousnesse standeth our righteousnesse, accordyng to the wordes of S. Paule: *That we might be made the righteousnesse of God by hym. &c.* ii. Cor. v.

In Christes death a double victorie conteined.

Of this glorious victory of Christe after his death, the Scripture in many places recordeth, as in the Gospell of sainct Luke: *So it behoued* (saith he) *that Christe should suffer, and afterward to en-* Luke. xxiiii.

ter into his glorie. &c. And what glorie this is, sainct Paule to the Philippiãs sheweth: where after he had firste sette foorthe the greate humilitie of his obedience to death, and to the death of the Crosse, proceadyng then further and wonderyng at his exaltation, saieth:

Philip.ii.

The exaltation of Christ after his death.

Wherefore God hath exalted hym, and geuen hym a name aboue all names, that in the name of IESVS *should euery knee bow bothe of thynges in heauen, and thynges in yearth, and thynges vnder the yearth, and that all tongues should confesse, that Iesus Christ is the Lorde, vnto the glorie of God the Father. &c,*

The kyngdõ of Christe.

Of his kingdome also, and of his power, followyng after his passion, thus we reade in the Euangelistes: *Repente and amende* (saieth Jhon Baptiste) *for the kingdome of heauen draweth nere. &c.*

Matth.iii.

And in the tenth of saincte Matthewe, and in the tenth of sainct Luke, where Christe speakyng to his disciples, biddeth them goe foorthe and preache, saiyng: *The kingdome of heauen draweth nere. &c.*

Matth.x. Luke.x.

Againe, speakyng to his disciples, he telleth them that *He would not drinke*

Matth.xxvi.

drinke of that vine grape, till he dranke a=gaine with them in the kingdome of his fa-ther. &c. Matth. xxvi. *Or while the king=dome of GOD were come.* Luke. xxii. Luke.xxii.
Which kyngdō first begā at the crosse.

Likewise speaking of power giuē to hym, that is, to his humanitie, he saith: *All power is geuen to me in heauen and yearth. &c.* Again: *All thynges be geuen to me of my father. &c.* Againe, in an o=ther place he confesseth, *That the father hath geuen all iudgemente to his Soonne.* Ihon. v. Also, *That his father had geuen vnto hym power of all fleashe.* Ihon. xvii. *And I wil drawe all thynges to my self. &c.* Ihon. xii. All whiche places are to bee vnderstaude, not absolutely in respecte of his diuinitee, but of his humanitee, not as he is θεὸς, λόγος: but as he is θεὸς, ἄνθρωπος, God and man, or God in man, God clothed with man, twoo natures in one person vnited, so is this power geuē hym. Whereby whosoeuer now will bee saued, must come to hym: whosoeuer wil come to the father, must come by him: who not onely is the way to life, but is bothe the waie and life.

The power of Christe after his death.
Matth.xxviii
Luke.x.
Ihon.v.
Ihon.xvii.
Ihon.xii.

The persone of Christe is he in whom stadeth all saluation.

Comparison betwene Joseph & Christ the brasē serpent & Christ the Temple, and the body of Christe.

As there was no corne to be had in all the countries about Egipte, but onely by the hādes of Joseth, who after long affliction was so highly exalted: So is there no grace, nor life, no remission, no holie Ghost now to bee loked for, but at the hādes of this our crucified Joseph. He is the brasen serpente, whiche onely healeth the Serpentes woundes. He is that holie temple, where God onely is to be founde and worshipped, and no where els. Without hym there is no hearyng God, no helpyng God, no God for vs at all. He that seeketh and searcheth any naked god without this God clothed in man, wadeth as in the Occian Sea, where he findeth no bottome. This I speake for causes. Some suche I see, whiche seme to professe a certain forme of Religion, Sed non secundum Christum Iesum, or as S. Paule saieth, non tenentes caput, that is, *Not holdyng the hed.* And although nothyng be more intolerable to mānes nature, then God in his naked, vnmeasurable, and incomprehensible Maiestie, as Martine Luther truely saieth: yet some suche there

No helpyng nor hearyng God without Christe.

Vide Luther. in Epistolam ad Galat.

be

be phãtastically spirited, which settyng Christ a side, and walking in their mirabilibus super se, wander in their speculatiue contemplations, thei can not tell whether, thinkyng to finde out a God, to saue them by their owne workes and seruice, which thei shal neuer finde. So the Iewe thinketh to bee saued by the Lawe of Moses: the Turke by his Alcoran: the Papiste by his good deedes: The Monke and Frier by his workes of perfection. Wherein thei are all deceiued. So far is it of that there is any sauyng God without Christe, that it is an horrible thyng (to vse the wordes of Luther) to thinke of God wout Christ.

An horrible thyng once to thinke of God without Christe.

Who soeuer therefore hath to deale with God for his iustification, saluatiõ, remissiõ of sinnes, and life euerlastyng, let hym straine his braine no further with climing speculations, but humbly seeke and come to this incarnate God, Christe Iesus crucified, GOD dwellyng in manne, clothed with manne, Mediatour betwene God and manne, the naturall sonne of God, and naturall soonne of a virgine, bone of our bones,

Vide Luther. in Epistolam ad Gala. fo. 18

and flesh of our flesh, and there begin his saluatiō (as Luther well teacheth) where Christ beginneth his incarnation, and fall doune at the manger, and at the lap of the virgine, where this child lieth, & there behold this blessed sonne, geuen to vs, borne for vs, suckyng, growyng, conuersant here in middle earth, teachyng, preachyng, bleedyng, dyyng, rising againe, ascendyng aboue all heauens, hauyng full power aboue al thinges. And no doubt but this childe shall beare hym out, and bryng hym at lēgth where he shall see face to face. In the meane season, let vs anker here in this hauen, where we shal finde rest, and safe harborowe, and beware we goe no farther nor lower, but onely to this crucified persone, except we goe in his name and be sure to take hym with vs where soeuer we goe. If he be our kyng, whether then can the subiecte goe further, then to his liege Prince & soueraigne? If he bee our Shepharde, whether can the wanderyng Shepe seeke but to his Pastour? Whether should the desolate conscience flie but to his owne bishop?

Who is the glorie to the wife, but the housebande? Where can the member looke for succour, but at the heade? Or what is it that wee can lacke, either in heauen or yearth, but this our heade, our housebande, our bishop, our Pastor our prince, and kyng is able to supply? When the people of Egipt fainted for hunger, and sought for corne, yet when thei had all doen, at length thei were al sent to Joseth to bee serued. In illo estis completi. i. *In hym ye are all cõplete*, saith sainct Paule, as though he would saie: there is nothyng in all the worlde lackyng to your necessities, but in hym ye haue it fully and perfectly. If ye would haue grace, peace, mercie, quietnesse of conscience, forgeuenesse of sinnes, spirituall cõforte, giftes of the holy ghost, resurrection, the fauour of God, reconciliation, heauen, and life euerlastyng, he hath it in his owne handes to geue you: Quia in ipso complacuit omnem plenitudinem inhabitare. i. *For in hym it hath pleased GOD that all fulnesse should dwell*, saieth S. Paule. And thus briefly ye haue heard, to what power and glo-

No fliyng but onely to Christ.

Colos. ii.

All fulnesse in Christe to supplie our necessities.

Colos. i.

rie Christ our sauiour is now aduaun-ced, after his death & ignomious passiõ.

The triũphe of Christ after his death.

Now of his victorie and triumphe a worde or twoo. Albeit I am somewhat wearie, and haue made you wearie also, I feare with long standyng: yet were it pitie that suche heauenly matter com-myng now to hande, should passe vntou-ched. In worldly victories, and greate triumphes, when any famous acte is doen, or prowes atchiued, the capitaine is wõt to bryng ante currum triumpha-lem, some notable spoile, or certaine of his principall enemies subdued by hym for a spectacle to ỹ people. So Judith brought the hed of Holofernes, Dauid brought the hed and sworde of Goliath into Hierusalem. Augustus broughte signa Parthica into the Citee of Rome. Sapores kyng of Persia brought Va-lerian the Emperour in a golden cage. Of diuers others famous and triumphant victories we reade in stories: As of Alexander in subduyng the Barbar-rians, Themistotles in repellyng the Persians, Emilius the Macedonians, Scipio the sonne of Emilians against Anniball,

Comparison betwene the triumphe of Christe, and of other con-querours.

Anniball, and the Numantians, Pompeius against the Armenians and Asians, Cesar against Pompeius, Lucullus against Mithridates, Marcellus againste the Sicilians and Carthaginians, with diuers mo. But emongest all victorious stratagemes, and triumphes, neuer was, nor neuer shall be any to be compared, with this glorious cõquest of Christe our sauiour, whiche excedeth all triumphes that euer were, so farre as the enemies whom he subdued, were excedyng in strength aboue all enemies, that manne either did, or euer could ouercome. For the enemies whõ those valiaunte warriers by violence, and force of soldiers oppressed, though thei were able in armes, yet were thei but men, and suche as might bee ouercome by menne. But these ouer whom this our conquerour triumphed, were suche aduersaries, as conquered euen the conquerers them selues, yea, all cõquerers that euer were: whom no flesh could withstande, no swordepresse, no policie auoyde. And these hath he vanquished, not by aide of any creature,

The triũphe of Christe against the deuill & death.

but onely by hymself fyghtyng alone.

Of the whiche aduersaries, the firste was the spirituall greate Goliath the Deuill, the mightie Monarche of this worlde: the other was Death, the capitall enemie to all fleashe and blonde. Of whose moste happie ouerthrowe, partly I haue touched before.

Besides these and with these, commeth an other greate enemie, or rather greater then thei, whiche beyng called in scripture, Inimicitia, or Ira Dei, Gods heauie wrathe or hatred, was a sore and intolerable aduersarie to man: Whom this worthie crpitaine likewise put to flight and slue. And how? By his crosse, that is, in beyng slain hymself. Whereof we read in the scripture thus: Per crucē reconciliauit nos Deo, interficiens inimicitias semetipso. i. *By his crosse he hath reconciled vs to GOD, killyng enemitie or wrathe in hymself.*

Gods wrath ceassed by the death of Christe.

Ephe. ii.

With this wrathe, or rather before this wrathe and hatred of God, cōmeth an other strong enemie called Synne, with a cruell company of deadly aduersaries waityng vpon hym, as hell, damnation,

The triūphe of Christe against Syn, Hell, Damnation, Expulsion, De-

nation,

nation, desperation, destruction, expulsion, the worme of cõscience, thraldome captiuitee, malediction, of whiche malediction, first we read in Genesis: *Cursed be the yearth for thy sake. With toile & greate labour thou shalt feede thereof, and get thy breade with the sweate of thy face, till thou retourne to the yearth again from whence thou camest, for yearth thou art, & to earth thou shalt. &c.* Again, of this malediction we read: Deut. 28. *Cursed bee thou in the citee, cursed in the field, cursed be all that thou hast & possessed. Cursed be thou, and all thyne offspryng. &c.* With a nomber of other miserable calamitees, whiche not onely we maie read in that Chapiter pronounced againste vs, but daiely maie feele by experience wooryking in vs. Whereof ensue all these harde distresses, and heapes of infinite miseries, slauerie, oppression vnder tyrannous persecutours, plagues, murders, warres, daungers by lande, daungers by water, daungers by all elementes, seruitude, penurie, prisonmentes, casualties, ruines, aduersities, iniuries feares, cares, hartbreakyngs, hartburnynges,

speration, Captiuitie, Malediction.

Gene. iii.

Deute. xxviii. The manifold malediccions belongyng to man in this life.

nynges, cruell hãdlynges, painfull sufferynges, sighes and sorrowes, losses, greuaunces, afflictions of bodie, afflictiõs of spirite: and who is able to recite all the effectes of Goddes malediction laied vpon manne for sinne? All whiche heapes and multitudes of wofull malediction, the death of this our Lorde and soueraigne, hath dissolueth and dispatched, triumphing by himself ouer them all: accordyng to the woordes of sainct Paule: *Gala. 3. Christ to redeme vs frõ the curse of the lawe, was made for vs accursed, that the blessyng of Abraham might come vppon the Gentiles, through Christe Iesus. &c.*

Galat. iii.

Besides these triumphes and valiant conquestes of Christ our sauiour aboue specified, remaineth an other triumphe as glorious as all the reste, againste a mightie, a sore and a stoute enemie, of whom all our enemies toke their force. This enemie was of so greate effecte, and diuine authoritee, that so lõg as he raigned ouer vs, neither could wee bee safe for hym: Nor yet was it in our power by any meanes, to auoide him from

vs.

vs. But before I beginne to speake of this enemie, I will firste here plaie Ioseph ab Aramathea, and reuerendly take doune the bodie of our Lorde from the crosse, and laye hym in his sepulchre, til ye shall heare of him, within these three daies more againe. And here nowe hauyng taken doune the crucified body of Iesus from the crosse, to occupie youre eyes, and to delite your myndes, I entende, by the grace of Christe crucified, to sette vp here in Paules crosse, or rather in Christes crosse, an other Crucifixe, a newe Roode vnto you, a crucifixe that maie doe all christian hartes good to beholde. This Crucifixe is he that crucified all mankynde, & hath brought many a manne to the gallowes, to the crosse, to the gibbet, and at last crucified Christ our sauiour also. So seuere was he, that he spared none: so strong, beyng armed with Goddes iustice and iudgement, that none could escape hym. And now shall ye se hym hanged vp, and crucified himself: the merieste and most happiest sight, that euer came to man. Lifte vp your heades therefore (O ye faithefull

Christ taken doune and buried.

A newe crucifixe set vp at Paules Crosse.

The strēgth of the lawe.

The triumphe of Christe ouer the lawe.

full of the Lorde) with ioyfull thankes vnto God: and as ye lamẽted euen now in beholdyng the innocẽt sonne of God wrongfully crucified, and sore tormented vppon the crosse: so now reioyce as muche in beholdyng this newe Crucifixe, whiche before was a crucifier, and a Iudge, but now both iudged and crucified hymself, to all your comforts. Ye muse peraduenture and maruaile, what greate crucifixe this should bee: and no doubt a greate crucifixe it is, and therfore required a greate crucifier, and so he had: bothe greate conquerours, and bothe them selues crucified, howbeeit, not of like greatnesse, nor of like condition: the one our Sauiour, the other our condemner: the one for a fewe houres crucified, the other for euer: the one wrongfully, the other iustly put to the Crosse: the one of his owne mere will, the other of mere force and by cõquest. Of the one I haue preached vnto you already, whiche is Christ Iesus crucified: Of the other saincte Paule nowe shall tell you.

The Sonne of God: The Lawe of God, both crucified.

His name is the Lawe of commaun-

dementes:

dementes: called otherwise χειρόγραφον τὸ ἐναντίον ἡμῖν ἐν δόγμασι. whereof ye shall heare what S. Paule speaketh, bothe in the Epistle to the *Ephe.2.* and also the *Coloss.2. This Lawe* (saieth he) *of commaundementes, or Goddes handwrityng that was against vs in decrees, he hath made voide, abolished, & hath affixed to his Crosse, and spoylyng principates and potestates, hath made an open shewe of thē, triumphyng ouer them openly in hym self. Col.2.* And thus haue ye vpō one crosse twoo crucifixes, twoo moste excellente potentates, that euer were, the sonne of God, and the Lawe of God, wrastlyng together about mannes saluatiō, bothe caste doune, and bothe slaine vppon one crosse, howbeit not after like sort. First the sonne of God was ouerthowen, and toke the fall, not for any weakenesse in hymself, but was contented to take the foile for our victorie. By this fall, the law of God in castyng hym doune, was cast in his owne trippe: and forgot hym self. For where the Lawe saith: *He that doeth the commaundementes shall liue in them:* Christ kept the lawe, nad yet contrary

Ephe.ii.
Coloss.ii.

Crucifyng of the lawe.

Two Crucifixes vppon one Crosse.

The Lawe a transgressor in the condēnation of Christe.

trary to the lawe, liued not in it. Therfore as it was against al order of iustice and lawe, that he should be condemned, *whiche neuer knewe any synne*: so stoode it with good iustice, that the lawe whiche offended, in condemnyng the innocent, should forfeite his right to hym, whom he wrongfully had offended. Wherupō in conclusion it followed, that the lawe whiche before was holie, profitable, immaculate, and necessarie, beeyng nowe found a transgressour, must nedes geue place to a holier persone, whiche neuer transgressed, and so right was taken as giltie and culpable, and fast nailed hand and foote vnto the crosse: accordyng as we read in S. Paules wordes: *The law condemnatory whiche was written against vs in commaundemeates, he cancelled, and affixed to his Crosse, triumphyng in hym self. &c. Coloss. 2.*

The Lawe crucified to the Crosse of Christe.

Coloss. ii.

Where is to be vnderstande in crucifiyng this Lawe of God, not that the cōmaundementes of God are yow crucified & abolished, so that thei are nowe not to bee obeied, or practised of vs any more. S Paule saith not, that the commaunde-

maundementes of Gods lawe be crucified, but *the handwrityng that was against vs in cõmaundementes to be crucified. &c.* meanyng thereby the curse, maledictiõ, or condemnatiõ of the lawe to be extinguished: so that the commaundemẽtes of God, though thei teach what is to be doen, yet thei condemne not them that be in Christ Jesu: and though thei bear rule in ỹ body, so long as it liueth here: yet thei rule not ouer the conscience to condemnation. *For therefore was Christe made accursed for vs, to redeme vs from the curse of the lawe. &c. Gala. 3.* So that Christ, and the lawe in a true Christian conscience, are contrary and incompatible, as the Scholemen terme it: or as we maie saie in plain Englishe, are two thynges whiche can no stãde together: but either Christe must geue place, and the lawe stand: or els the lawe (the condemnation of the Lawe I meane) must ende, and Christ reigne in the conscięce of the Christian penitente. For bothe these, Christe and the Lawe, Grace and malediction, can not gouerne together. But Christ the soonne of God, whiche

Galat. iii.

Christ and the maledicti=on of the law can not both dwell in one conscience together.

The kyngdō of Chriſt beginneth, and the kyngdom of the Lawe endeth, bothe vppon one Croſſe.

once died, can dye no more, but muſte reigne for euer. Wherefore the Lawe with his ſtrength, ſtyng, and curſe, muſt ſurceſſe & haue an ende, ſo that as Chriſtes kyngdome firſt beginneth vpō the croſſe: euē ſo the kyngdome of the lawe vppon the ſame Croſſe, and at the ſame tyme expireth.

Chriſten libertie. Galat. iii.

And here commeth in that, whiche in ſcripture is called, Libertas chriſtiana Chriſtian libertee. Of whiche libertee ſainct Paule thus writeth to the Gala. *Chriſte was made vnder the Lawe, that he might redeme them, whiche wer vnder the Lawe in bondage, &c.* And againe: *In the libertie* (ſaieth he) *wherein Chriſt hath ſet you, ſtande faſte, and come no more vnder the yoke of bondage. &c.* By which libertie is ment, not the libertie of fleſhe, for vs to run at large, and doe what we liſt (as many there be now adaies, whiche abuſe Chriſtian libertie to carnall licence) but the libertie belonging onely to the inward cōſcience of a iuſtified chriſtian, whiche once was in bondage of the lawe, not onely to obeye it, but alſo in daunger of perpetuall death, and

Againſte the abuſers of Chriſtian libertie.

malediction

maledictiõ by disobeiyng thesame. Frõ this daunger Christe now hath vtterly clered all true penitent, and tremblyng consciences, settyng them at libertie, not frõ the vse and exercise of the lawe, but from the dominion and authoritee iudiciall of the Lawe.

The malediction not the vse of the Lawe taken awaie.

And that is it, whiche sainct Paule here speaketh and meaneth, saiyng: *He hath dispatched the obligation or handwrityng, that was againste vs in decrees, and hath crucified it faste to the Crosse. &c.* Wherein the phrase of saincte Paules speache would bee noted. If he had but saied, that Christ had pluckt vs out frõ the daunger of the Lawe, or that he had staied the sentence of iudgemẽt against vs, or had repriued vs from the cõdemnation of the Lawe, it had been muche, and a ioyfull matter (no doubte) of singular comfort vnto vs. For what more comfort can be to a giltie persone, caste by the lawe, then to heare the peremtorie sentence of iudgement against hym, staied, reuoked, or tourned awaie? And yet in this comforte, some feare remaineth withall, so longe as the authoritie

Coloss. ii.

of the Iudge endureth, and as the lawe ſtill ſtandeth, whom he offended.

But nowe marke (O ye faithfull of the Lorde, eſpecially you, that laboure and be laden in conſcience) and expend well the heauenly meſſage of this worthy Apoſtle, what he ſpeaketh of ỹ lawe and how he ſpeaketh. He ſaieth not that the ſentence of iudgement is ſtaied, and that we are pardoned, nor ſaith that the action is fallen, and wee repriued. No, no, he goeth further, & telleth vs plainly, that the law whiche was againſt vs, our accuſour and condemner, is ſlaine, killed, Crucified, and nailed faſte bothe hande and foote, and ſo crucified, not as Chriſt was, to riſe again the third daie, neither hath the Lawe ſuche power to riſe again, as the ſonne of God did, but remaineth ſlain and aboliſhed for euer, neuer to riſe againe, nor to haue any more power againſte them that bee in Chriſte Ieſu. Whereby the caſe of our ſaluation ſtandeth firme and ſubſtanciall, without all feare of iudgemente and condemnation. For if there bee no accuſyng nor condemnyng, but by the lawe,

Affixit illud cruci ſuæ, &c.

The condemnation of the law not ſtayed, but killed to all true Chriſtians,

lawe, then to kille the lawe, whiche killeth vs, what is it els, but to discharge vs from cõdemnation for euer (He that deliuereth his frende for a tyme, out of his enemies hande, dooeth hym a pleasure: but he that killeth the enemie, and riddeth hym quite out of the waie, geueth perpetual safetie. So remission of sinnes by Christ, if it were for some tymes, and not for all tymes, for some sinnes, and not for al sinnes, then the lawe had liued still. But now the killyng and crucifyng of the Lawe, importeth full remission to bee absolute, and our safetie to be perpetuall. Wherby commeth nowe the saiyng of the Apostle to bee true: *That there is no condemnation nowe to them that be in Christ Iesu, which walke not after the flesh, but after the spirit, &c.* And why is there no more condemnation? For the lawe beyng slain, whiche was the accuser, *who shall now laye accusations against the elect? It is God that iustifieth, and who is he then, or where is he that shall condemne?* Where is he? If ye will needes knowe where he is, saincte Paule will tell you. There he is (saith

The killyng of the law importeth our safetie to be perpetuall.

Rom. 8.

he) vppon the tree, vppon the Crosse of Christ fast crucified. A dead man (saieth our Prouerbe) can doe no hurte. Euen so no tremblyng cõscience needeth now to feare the power of the Lawe, that is in Christ. Neither is there to hym now any lawe to condemne hym, as the saied Apostle moste comfortably teacheth vs saiyng: *Synne shall not preuaile ouer you* And why? Because the Lawe, *whiche is the power of synne*, is nowe deade to vs. So that like as if a woman be discharged from her first husband beyng dead, and hath maried an other man, the first husband hath no more power ouer her: euen so wee nowe beeyn espoused vnto Christe our seconde husbande, are free vtterly frõ our first husbande the lawe, and as Sainct Paule in the same place saith, *are no more vnder the lawe*, that is, vnder the dominion and malediction of *th lawe, but vnder grace*, that is, vnder perpetuall remission of sinnes, committed not onely before our Justification, but as well also after, and duryng all our life long: addyng this lesson withall (as followeth in the same place) not that

Roma. vi.

ii. Cor. xv.

The Lawe compared to the firste husband, Christ to the second.

Roma. vi.

that synners now should sinne the more therefore, because thei are vnder grace: but ỹ weake infirmitie might be relcued, broken consciences comforted, and repentyng synners holpen from desperatiõ, to the praise of Gods glorie. For as God forgeueth not synners, because thei should synne: so neither doeth infirmitie of fallyng, diminishe the grace of Christ, where faithe with repentaunce woorketh.

Gods greate grace ought to bee no encouragement to synne.

These thynges standyng so, seeyng that our first husbande the lawe is now deceassed (as sainct Paule telleth vs) let vs weigh our state with the scriptures, and yoke our selues no more vnder subiection of the Lawe, from whom we are deliuered. I speake not here with Ætius, Eunomius, or with the Anomean heretickes, againste the due obedience of Gods holy lawe (as our aduersaries falsely belye vs) but I speake with S. Paule against the malediction, and cõdemnation of the lawe, vnder whose iurisdiction all we were once conteined, as the wife vnder the lawe of her housbande. To hym first we were by nature

Antipophora

Christians set free from condemnatiõ to the lawe.

coupled, beyng to vs a sharpe and a bitter housbande, and rather a tyrranne, or an austere warder and Schoolemaster, then a husbande, and could in no case be diuorced from hym, but onely by his death. And now S. Paule here bryngeth vs woorde, that he is deade to vs, and we to hym: *By the bodie of Christe that wee maie lawfully now marry an other husbande, euen hym that is risen againe frō the deade, to fructifie vnto God, through obedience of good life.*

The law dead to man: And man to the Lawe. Rom. 7.

And thus muche touchyng the triumphe of this glorious prince. Wherin you haue heard, what mightie and perilous enemies he hath subdued, and all by hym self, and yet not for hym self, but for vs. For somuche as the debte was not his, but ours, whiche he for vs did acquite. For we had forfeited to the deuill our soule, to Death our bodies, our conscience to the Lawe. He then takyng our quarell in hande, trode vpon the Serpentes head, threwe doune the Deuill, destroied Death, captiued captiuitie, and crucified the Lawe. So that the labor was his: the victorie is ours,

he

he had the paines, we had the profit, according as we read in sainct Jhō, chapiter. 4. *Other* (saieth he) *haue laboured, and you haue entered into their labours. &c.* Also in the same place: *One* (saieth he) *soweth the grounde, and an other reapeth the frute. &c.* Ihon. 4.

Now, what fruite is it that we dooe reape by this blessed sowyng of Christe (who not onely was the sower, but also the sede sowen) it is shewed now in the ende of our texte and message, in these wordes of the Apostle:

That we might be made the rightousnesse of God by hym. &c. The text. 2. Cor. 5.

In whiche fewe woordes is briefly compacte all the felicitie, that euer can come to mankinde. For as synne was the spryng originall of all the miseries and mischiefes, that euer happened to man before: so now righteousnesse likewise, is the originall cause that bryngeth life, and al goodnesse to man. Here then is rightousnesse set against sinne: twoo contraries fightyng, one to counterpease with the other: bothe of equall force, to cōtrary effectes. For as synne The fruite and effect of Christes passion.

Perfect sinne and perfecte righteousnes striuyng together in mã.

and wickednesse was perfecte in vs, whiche brought death and condemnation to manne: so pari συμμετρία againe that righteousnesse, whiche bryngeth life and eternall saluatiõ, must likewise be perfecte in man. Whiche because it can not be found in our own actions, it must be sought in ỹ actions of an other, and imputed to vs as our owne, whiche maie stande effectuall. And that is it, whiche the Apostle here saieth: *That we might bee made the righteousnesse of God by hym. &c.* As muche to saie: That wee might be accompted righteous before God, w̃ that righteousnesse, not whiche is in vs, and is imperfect, but which is in Christ, and by hym is imputed to vs through faithe, whiche iustifieth vs before God.

ii. Cor. v.

Twoo sortes of righteousnesse in scripture to bee noted.

Wherfore, we must remember here to make a distinction of Iustitia, of righteousnesse, by the scripture, whiche after the doctrine of S. Paule, is taken twoo maner of waies. One kynde of righteousnesse is that, whiche is called Iustitia Dei, or Iustitia fidei, that is, the righteousnesse of God, or righteousnes

of

of faithe, and the same also maie be called Iustitia passiua. The other kinde of righteousnesse is that, whiche is called Iustitia propria, or Iustitia operum, Our owne righteousnesse, or righteousnesse of workes. Whiche also in vs is called Iustitia actiua. And this distinction is necessary to be marked. Or els we shall be greatly deceiued, and wander blindfeld in the doctrine of saluation.

Distinction of righteousnes necessary

Of these twoo sortes of righteousnesse, the first, whiche is the righteousnesse of faithe, is it whiche onely standeth before God, and none other, and therefore is called of saincte Paule, *the righteousnesse of God*, because it hath so pleased God by his promise to accepte, and impute this righteousnesse stādyng by faithe in his soonne, to euerlastyng saluation. Whereupon sainct Paule to the Philippians, writyng of the difference betwene these two sortes of righteousnesse, refuseth the righteousnesse of the lawe, *That he might bee founde in Christ, hauyng not his owne righteousnesse but the righteousnesse of Christe, whiche is of faithe. Phil. 3.* Again, the saied Apostle writyng

Righteousnesse of God.

Iustitia Deo called Iustitia fidei, Iustitia passiua,

Iustitia nostra.
Iustitia operum.
Iustitia actiua
Rom. 9.

writyng of the Iewes, whiche sought for righteousnesse, and founde it not: and also of the Gentiles, whiche sought not for righteousnesse, and yet founde it, sheweth the reason why: *Because* (saieth he) *the one sought it as by woorkes and the Lawe, and came not to it: who not knowyng the righteousnesse of God, and seking to set vp their owne righteousnesse, did not submitte themselues to the righteousnesse, whiche is of God. The other, who wer the Gentiles, sought not for it, & yet obtained righteousnesse, that righteousnesse, whiche is of faithe. &c. Rom. 9.* Also in the thirde chapiter of the same Epistle S. Paule writyng of this righteousnesse, whiche riseth by faith in Christ, calleth it *Gods righteousnesse*, commyng not by our woorkes, but by his promised imputation, in these woordes: *whō God* (saieth he) *hath set vp for a propitiation by faithe in his bloud, thereby to make manifeste his owne righteousnesse, in toleratyng our synnes. &c. Rom. 3.* Againe in the same chapiter his woordes be plaine and manifest: *The righteousnesse of God* (saieth he) *is by faithe in Iesus Christ, in all and vpon*

Difference betwene righteousnesse of faith & righteousnesse of woorkes.

Righteousnes of God in Scripture what it is.

Rom. 3.

all that doe belene.Roma.3. And likewise where he writeth in the first cha. in this wise: *For the righteousnesse of God, by it is reueled from faithe to faithe. &c. Rom.1.*

Rom.1.

Gods righteousnesse. Mans righteusnesse.

And thus haue ye heard of gods righteousnesse through faith, commyng not by our workes, but by Gods grace and imputation, how s. Paule commendeth it, and how God alloweth it to iustification. Now as touchyng the other kynd of righteousnesse, whiche is called our righteousnesse, & commendeth by mans workyng, & not onely by imputatiõ, ye shal heare what the scripture reporteth *All our righteousnesse* (saith Esaie) *is like the stained clout of a defiled womã. Esa.64* *When ye haue doen all ye cã saie* (saith our sauiour) *that ye are but vnprofitable Sernaũtes. Luk.16.* Likewise s. Paule. *Phil.3.* speakyng of the righteousnesse whiche commeth by the Lawe, and weighyng the same with the other righteousnesse whiche standeth by faithe in Christe, so greatly abhorreth that sorte of righteousnesse of his owne, that he did accõpt, and so doeth still accompt al those thinges, whiche he thought before to be excellent

Esay.64.

Luke.17.

Philip.iii.

cellent vantage, now to be losse, and filthy doung, *That he might winne Christe, and be founde in hym, not hauyng his owne righteousnesse by the lawe, but that righteousnesse whiche commeth of God through faithe. &c.* And thus ye se the true righteousnesse, whiche standeth before God, not to procede of the lawe, but of faith: not to be ours, but Goddes righteousnesse: not to be actiue, but mere passiue, that is, not that we bee the agentes, or doers thereof, but onely receiuers of it at the handes of God, accordyng as the phrase of this our texte dooeth rightly purport. For the Apostle saieth not actiuely, vt nos efficeremus iustitiam Dei, that we should make or worke the righteousnes of God: but passiuely, vt efficeremur iustitia dei, *That we should be made the righteousnesse of God*, by whom? Not by our selues, lest we shold glory in our selues: But by an other, that is, *By hym that was made synne for vs, & suffered his passion for vs*, to whom be glory for euer Amen. Per illum. (*By hym.*)

Iustitia actiua
Iustitia passiua.

The righteousnesse of a Christian is not Actiue, but mere passiue.

Vt efficeremur Iustitia Dei.

Wherfore, whosoeuer studieth to be founde righteous in Goddes sight, let hym

hym learne diligently, by the doctrine of saincte Paule, to make a seperation, as farre as is from heauen and yearth, betwene these twoo, that is, betwene the righteousnesse of woykes, and righteousnesse of faithe, and in any wise beware he bryng none other meanes foy his iustification, but onely this whiche the Apostle here speaketh, of per illum, *by hym*, that is, but onely faithe apprehendyng the body oy persone of Chryst Jesus crucified.

This pronowne [per illum] aboue all other thynges ought moste principally to be alwaies in our eyes, and especially in our hartes. As the eyes of the old Israelites, were willed to looke to the brasen serpent foy their bodily health: so haue we, foy our spirituall saluation, no other obiect sette befoye the eyes of our faithe to beholde, but this [per illũ] whiche is as the Churche is wonte to saie: Per Christum Dominum nostrum. And therfoye saincte Paule concludyng this matter, doeth well adde in the latter ende this same [per llum] foy asmuch as this pronowne maketh vp al our religion,

ligion, and excludeth all other pronownes [per illos or per illas] and not onely pronownes, but all other nownes also, both proper, and vnproper, it debarreth bothe Mary, James, Jhon, Paule, and Peter to, as Peter hymself lookyng vpon this pronowne [per illum] will tell vs flatly: Non est aliud nomen sub cœlo, there is no other name nor nowne vnder heauen, saieth he. &c. but onely this Apostolical pronowne Demonstratiue [per illū]. I call it Apostolicall, because the Apostles neuer taught no other pronowne to saluation, but this. I cal it demonstratiue, because that all true Apostolical preachers now likewise, ought to demōstrate to the people, and to lead them by none other pronowne, but onely [per illum] and muste take singulare heede, thei tourne not [per] to præter]. Thei whiche bryng in the testament of sainct Frãces, the rule of sainct Benet, the order of Dominike, or merites of any othrr patrons, holde not the right demonstratiue [per illum] but [præter illum] doe shoote, as sainct Paule saieth, to a wrong marke.

Let

Let vs therefore, that bee right christians, and thinke to winne, marke wel our marke, and looke well to this crucified pronowne, this persone I meane [per illum] for by hym, as saincte Paule saieth, wee are made the righteousnesse of God. 2. Cor. 5. By whose passion all our enemies be subdued, all gotten, all is clered and discharged, al finished and consummate. By the bloudde of whose crosse all thynges are pacified, bothe in heauen and in yearth. Coloss. 1. By the body of whose flesh, we are reconciled. Coloss. 1. By whose bloud wee haue redemption, and remission of our synnes. Ephes. 1. And we that once were farre of, are made nere vnto GOD. Ephes. 2. By whose stripes wee are made whole. Esay. 53. By whose death, Death is destroied, & life brought to ligh. 2. Timo. 1. And he also destroyed, whiche had the power of death, that is, the Deuill, and thei deliuered, which liued vnder feare of death all their life in bondage. He. 2. By whose flesh is taken awaie the diuision, and separatiõ betwene God and vs. Ephes. 2. In whose one body, bothe

A briefe repetition of the frutes that come to vs by Christes death.

Coloss. i.

Ibidem.

Ephe. i.

Ephe. ii.

Esay. liii.

ii. Timo. i.

Hebre. ii.

Ephe. ii.

Ibidem.
Rom.v.
Roma.v.
Galat.iii.
ii.Cor.viii.
Ephesi.ii.
i.Ihon.ii.
i.Cori.i.
Matth.i.
Ihon.i.
Coloss.ii.
Roma.iiii.
Roma.v.
Ephe.iii.
Coloss.ii.
Iona.i.
Jonas caste into the sea, a figure of Christe.

Jewes and Gentiles are united to one God. Ephes.2. By whose obedience we are made iust. Rom 5. By whose righteousnesse we are iustified to life. Ibidem. By whose curse wee are blessed frō maledictiō of the lawe: Gala.3. By whose pouertie we are riche. 2. Cor.8. Who is our peace. Ephesi.2, Who is our aduocate with the Father, and the propitiatiō for our synnes. 1. Jhon.2. Who was made of God for vs our wisedome, righteousnesse, sainctification, and redemption. 1. Corin.1. Who sauith his people from all their synnes. Math.1. Who taketh away the synnes of the worlde. Jhon.1. Who hath torne a peces the obligation against vs. Coloss.2. Who iustifieth the wicked by faith. Rom.4. By whom we are at peace with God. Ro.5. whom we haue boldnesse to enter with all confidence through faithe in hym. Ephe.3, In whom we are made full and complete. Coloss.2. Jonas was no sooner cast out of the ship into the sea, but the tempesteous windes ceassed by and by, & stetit mare a feruore suo. Jonas.1. The Paschall Lambe was no sooner slaine,

slaine, and his bloud vppon the postes, but the people euen the same night wer deliuered out of Pharaos thraldome. Exod.12.

The Paschal Lambe. Exod.xii.

Infinite it were to expresse, and ioyfull to beholde in the scriptures, all the admirable treasures and richesse, contained in this principal pronowne of al pronownes (per illum): whiche haue no ende in them. But because this sermon muste haue an ende: wherewith I haue wearied you enough, and my self more: therefore not to ouerwearie you with more prolixitie: I thinke good to cease after I shall adde a woorde or twoo, to shewe you to whō, and by what meanes these excellente benefites of Christes passiō are to be applied. Whereof nedefull it is somewhat to bee saied. For as all wee Christians agree in this, that Christ is our redemer, and that he died for the synnes of the woorlde: so all wee agree not in this, by what meanes the merites of Christes passion, are to bee applied vnto vs.

Our aduersaries, whiche hold with the churche of Rome, and persecute vs

The meane cause where=by the merites of Chriſtes paſſion bee applied to vs.

foꝛ holdyng with the Goſpell, ſaie that the meane cauſe, oꝛ inſtrumentall cauſe oꝛ condition, whereby the Paſſion of Chꝛiſte is made auaileable and effecteous to vs, is not onely our faithe in Chꝛiſte, but diuers and ſundꝛie other helpes thei ioyne beſides: as auricular confeſſion, contrition ſufficient, and ſatiſfaction, pꝛopiciatoꝛie ſacrifice of the Maſſe, pardons and indulgences of the Pope, the ſtoꝛehouſe of the church, merites and inuocation of ſainctes, to beleue the Churche of Rome, and to bee ſubiect to the biſhop thereof. And theſe thei take as neceſſarie matters to ſaluation, whiche vnleſſe a manne doe annexe withall, as tyme and occaſion ſeꝛueth, the death of Chꝛiſt can not be applied (ſaie thei) as meritoꝛious alone to ſaluation. Other concurrentes alſo they adde beſides theſe aboue named, whiche albeit thei touch not ſo nere the neceſſitie of ſaluation, yet thei help wel foꝛward, and augmente the wooꝛkyng and merites of Chꝛiſtes paſſion, to our ſaluation. And theſe thei compte to bee merites of ſuperogation, Counſailes,

Erroꝛ of the Papiſtes in appliyng the merites of Chꝛiſtes paſſion by wꝛōg meanes.

woꝛkes of perfection, buildyng of Monasteries, geuing to churches, hearyng of Masses, entryng to religion, austeritie of life, keppyng of vowes, wilfull pouertie, and suche like.

Contrary to this doctrine, wee affirme with the wooꝛde of God, that as the bloud of our Sauiour, is the onely material cause, and the pꝛomise of God in his wooꝛde the foꝛmall cause of our saluation: So againe wee saie, that the same pꝛomise of God in his woꝛde, stãdeth free and firme, without any condition at all, as of necessitie annexed to iustification, saue onely one, whiche is faithe in Chꝛist. Foꝛ although woꝛkes of mercie and charitie, be also required in scripture, yet that is not, because the doctrine of pꝛomise requireth them, as conditions to the acte of iustifiyng, but because the doctrine of the lawe requireth them, as necessary dueties to the institution of life. Of this pꝛomise beyng free and absolute, without al other conditions, saincte Paule thus plainly testifieth and teacheth: *Therfore by faith* (saieth he) *commeth the inheritaunce, as*

Pꝛomise of iustification hath no condition annexed, but faith alone.

Doctrine of pꝛomise, Doctrine of the Lawe, are diuers.

Rom. iiii.

after grace, because the promise might be firme and sure to all the seede. &c. In whiche wooꝛdes ye see no condition ꝛequiꝛed to ꝓꝛomise, but onely faithe: and why other conditions bee excluded, ye heaꝛe the cause also: *For that the promise* (saieth he) *might be sure.* And why sure? Foꝛ els if it should depende vpon woꝛkes and meꝛites of menne, it were alwaies vnsure and vncertaine. Foꝛ who euer knoweth, when he hath dooen and deseꝛued enought? And theꝛefoꝛe it is, that we saie, faithe onely Justifieth: because the Scꝛipture teacheth vs to be saued by ꝓꝛomise, whiche ꝓꝛomise were no ꝓꝛomise, if it stode vpon conditions. A gifte that standeth vpon conditions, can not be called a free gifte. And if the inheritaunce come by the lawe, then it commeth not of ꝓꝛomise. Nowe life euerlastyng, saieth the Scꝛipture, is the gift of God, and cõmeth not of woꝛkes.

Promise of inheritaunce standeth firme by S. Paule Ergo, it standeth not by woꝛkes.

Galat. iii.

When the womans seede was fiꝛste ꝓꝛomised to Adam, what had he deseꝛued? God ꝓꝛomised to Abꝛaham a seede wheꝛein all nations should bee blessed, of free gift, without all conditions, beꝛe

Gene. iii.

Gene. xii.

Gene. xi.

foꝛe

fore he came out of his countrey, to followe the lorde. The same Abraham had Isaac his sonne, by Sara his wife: also Isaac had Jacob by Rebecca, and yet bothe Abraham and Isaac, with their wiues, were paste all strength to haue children, before God kept his promise. What deserued the tribes of Israell, when God deliuered them from the bōdage of Pharao? In the thirde of Exodus, God promised to Moses to geue the people, a lande of Milke and Honie: yet we read of no condition annexed to that promise, and though their desertes in the desert were very simple, yet God kepte his promise. What made Jacob loued, and Esau hated? the sonne of the frewoman to be receiued, and the sonne of the bondwoman to bee caste out? not deseruyng, but election: not the lawe of woorkes, but the promise of God. How was the throne of Dauid established for euer, and the throne of Saule refused? not by weighyng their merites, but by election of promise, without conditiōs. Euen so it hath pleased God throughe Christe his sonne to geue to his little

Gene.xxi.
Gene.xxv.
Example of Gods pro= mise to be fre

Exod.iii.

flocke a kyngdome, whiche kyngdome because he hath promised onely to faith and hath no other conditions annexed, therefore we holdyng vpō the free promise, saie: that faithe onely iustifieth vs, not denyng many thynges els, to bee required to the action of life: but excludyng them as conditions in the acte of iustifiyng, whiche office of iustifiyng goeth onely with faithe in Scripture, and hath none other cōdition, or meane annexed to it.

To the actiō of life many thynges required.

To the acte of iustifiyng onely faithe required.

Nowe, to define what this faithe is that iustifieth, here is to be vnderstand, that the true faithe, wherevpon dependeth the whole condition of our iustifiyng, muste euer looke to his right obiect, whiche is the body of Chriſte, the ſoonne of God crucified. For els many kindes there be of faith: as euery thing that is true may be beleued, but not the beleuyng of euery true thyng doeth iustifie. He that beleueth there is but one GOD, whiche created all thynges of naught, beleueth truely. And of this faithe ſpeaketh ſaincte James: Tu credis quòd vnus eſt Deus. &c. James. 2. yet

True faithe what it is, examined.

Iames. ii.

this

this faithe without the obiect of Christ crucified, iustifieth not. Likewise he that beleueth God to bee iuste, omnipotent, mercifull, & that he is true of promise, beleueth well, & holdeth the truth. So he that beleueth that God hath his electiõ from the beginnyng, and so perswadeth hym selfe to bee one of the same elect and predestinate, hath a good beliefe, and is wel perswaded. But yet the same perswasion, vnlesse it apprehende the right obiect withall, serueth not to sauation. The Iewe though he say, that he beleueth in one God, maker of heauen and earth, and perswadeth hym selfe that God hath elected the sede of Abraham, and be neuer so deuoute in his prayers, charitable in his almes, or precise in keppng the lawe, and beleueth neuer so stedfastly, that GOD is true of promise, yet is he neuer the nerer to saluation for al this. No more is the Turke in doyng and beleuyng all the same. Briefly, what soeuer religion, rule, sect, profession, perswasion, or speculation, bee it neuer so contemplatiue, or what soeuer faithe or beliefe it be, that is not

Of what faithe saincte Iames speaketh.

Faith which iustifieth muste euer hold his obiecte.

Diuers sortes of faithe.

ioyned with this obiect, and grounded vpon this head coyner stone: that faithe maie goe with a certaine truthe, but goeth not with true iustification.

What faithe iustifieth.

Onely the faithe whiche to iustification auaileth, is that faithe whose obiect is the bodye and Passion of Jesus Christe crucified. Like as in the acte of healyng the eyes of the Jsraelites, and the bodie of the brasen serpent went together: So in the act of iustifiyng these twoo, Faithe and Chriſt, haue a mutual relation, and muste alwaies concurre, Faithe as the action whiche apprehendeth: Chriſt as the obiect whiche is apprehended. So that neither the passion of Chriſt saueth without faithe, neither Faithe helpeth, vnlesse it be in Chriſte his obiecte.

Christ crucified, onely the obiecte of faithe.

Of this obiect we read in many places of the Scripture: *Come to me all ye that labour and bee heauie laden. &c. Who so beleueth in me, I will raise hym vp in the laste daie. &c. Ye beleue in God, beleue also in me. He that beleueth in me hath euerlasting life. &c. Without me ye can dooe nothyng. &c. Whosoeuer beleueth in hym, shall not*

Matth. xi.
Matth. ix.
Ihon. xiiii.
Ibidem.
Ihon. xv.
Ihon. iii.

not perishe, but haue euerlastyng life. &c. He that is in me. &c. He that loueth me. &c. He that heareth me. &c. He that abideth in me. &c. He that receiueth me. &c. Excepte ye eate my fleashe, and drinke my bloud. &c. That thei maie receiue remissino of synnes through their faith in me. &c. To hym all the Prophetes geue witnesse, to haue remission of sinnes, whosoeuer beleueth in his name. &c. He that beleueth and is Baptised. &c. He that beleueth in me, shall dooe the woorkes that I doe, and greater then these. &c. Of suche like places the scripture is full: wherein appereth the Uerbe of beleuyng, neuer to goe without his Pronowne, nor faith without his obiecte.

Ihon.xv.
Ihon.vi.
Actes.xxvi.
Actes.x.
Matth.xxviii.
Ihon.xiiii.

Furthermore, as this iustifyng faith goeth euer with his obiecte, so to the same faithe also must bee required, that it stand not onely in outward profession, in wordes, in tong and talke, as swymming onely in the lips, nor in outward formes, in shewes and gestures onely, whiche is but a deade and an idle faithe, makyng an hypocrite before men, rather then a iustified mã before God: but must

Faithe in wordes onely professed deceiueth mẽ
Faithe inwardly sturryng by workes, instifieth before God.

muſte enter further into the inwarde harte: and as the ſuſtenaſice of the ſoule muſte inwardly bee receiued and digeſted, For as ſuſtenaunce of breade and drinke, beyng holden onely in the hand, or gazed vpon with the eye nouriſheth not, except the ſame be inwardly receiued, and conueighed into the ſtomacke: and yet neither again the recciuyng of euery thyng, ſuſtaineth mannes bodie, except it bee meate and drinke, whiche haue their condition properly to nouriſhe, in like ſorte is it with faithe. For as beleuyng of euery truthe, or faith of euery obiect ſaueth not, but that faithe onely, whiche is in Chriſtes bloud: So neither againe doeth the ſame bloud of Chriſt profite vs, except by faithe it be inwardly receiued. And as the Sunne, Fountaine of all lighte, ſhineth not but onely to ſuche, whiche haue eyes to ſee, nor yet to them, vnleſſe thei open their eyes to receiue light: So the bodie of Chriſte Crucified, beyng the materiall ſuſtenaunce onely of our ſoules, it followeth that theſame ſuſtenaunce muſte bee receiued by faithe into our inward

Similitude betwene the breade and the bodie of Chriſte.

Faithe the onely whiche receiueth the bodie of Chriſte.

hartes,

hartes, or els it is not effectuall. And therefore Christe tooke bread, and called it by the name of his bodie, to be eaten and receiued.

Upon whiche premisses thus discussed, now I come to the definition of iustifyng faith, whiche by the doctrine of sainct Paule is this: An inward apprehendyng in harte, of Christe Iesus the Sonne of God, beleuyng by his death frely to be purged from all our synnes, and to be iustified by his resurrection.

Iustifyng faith defined.

And this faithe, because it is the onely condition, which the promise of God requireth in scripture to our Iustification, and none other: therefore we with the Scripture saie, that faithe onely of all actions, qualitees, giftes, motions, or sciences in man, doeth onely iustifie: not excludyng thereby good woorkes from Christian life, but onely from the office of iustifyng: not separating faith from woorkes, but distinguishyng their endes: concluding thus, that good woorkes bee effectes of Christen faithe, not causes of iustification. But this doctrine as it hath many aduersaries, and greate

Faithe onely iustifieth, and y reason why.

Good woorkes the effectes of faithe: not causes of iustification.

greate obiectiõs: so it requireth a more copious tractatiõ. In the meane tyme briefly to shewe how good woorkes be the effectes of faith, ye shall heare what S. Paule saieth in the matter: whereby marke I praie you, the genealogie of good woorkes. *Faithe* (saith he) *which worketh by loue. &c. Gala. 5.* Where ye se firste how faithe gendereth loue: Loue begetteth good woorkes: loue followeth faithe, good woorkes followe loue, faith goeth before as mother to them bothe. And this is the right and naturall genealogie of good woorkes. Loue in man commonly neuer beginneth, vnlesse it be prouoked by some commoditie: and how then shall a man hartely begin to loue God, except he firste se his loue and benefites of Christe his soonne toward hym: Or how shall a man woorke liuely, except firste he loue hartely: And therefore in the doctrine of the Churche of Rome, whiche of late hath so darkened these mercies of God in Christ, I marueil how either a man could loue well, or liue well.

Galat. v.

The geneologie of good woorkes.

But of this enough, and here an ende:

The peroration.

not

not for lacke of matter, but for verie wearinesse. I haue ouerspent the tyme, I se, and my voyce likewise, and almost me self also. In standing vpō these matters I haue stāde so long, as I am wearie of standyng. Wherefore I shall desire you: looke for no solemne peroration of me. Onely in stede of a repetitiō, I will conclude with a little shorte exhortation, as wearie as I am: praiyng you, as I firste began, accordyng to the woordes of my message: Rogamus pro Christo, I praie you for Christes loue, and not I alone, but all the ministers and messengers of Christe in all Englande with me, doe praie you with S. Paule, & with all the Apostles of Christ and not wee onely, yea, God hym self by all his Apostles, ministers, and messengers, we all doe praie and entreate you, not as messengers of menne, nor of any Bishop, no, nor of the Bishop of Rome. The Bishop of Rome, if he be a true bishop, is but a messenger hym self, & that onely in his owne Dioces, where he is Bishop. In Christes name we praie you that you, what, or where soeuer ye bee,

that

that haue been hetherto straũgers, vnacquainted, or enemies vnto God, now ye will drawe nere, and bee reconciled, and be frendes, not with the Bishoppe, whom we call Pope of Rome, who as I vnderstande of late hath sent his proctours, and messengers to reconcile you to hym. Alacke he is no God, nor yet good man, his reconciliation can do vs no good, and is not worth a rushe. Our message is, that ye will bee reconciled vnto the liuyng God. And as you haue long tasted of his wrathe, so now begin to tast his frendshi p. A better frende ye can not haue. Yea, to saie the truthe, no other frende ye lacke but hym. Whom if ye haue your frende, no enemie can do you hurt. If he be your enemy, no frend can dooe you good. His frendshiip if ye desire, ye neede not seke it far, it is here offered vnto you for takyng. But then ye muste take it while it is offered. Behold now the acceptable yere: yet is the good tyme: the golden tyme: yet is the daie of saluation: yet to daie lasteth, and the gate yet is open, wherein the wise virgines maie enter: but if it bee once shut

Gods frendshiip freely offered.

ii. Cor. vi.

Matth. xxv.

shut againe, the foolishe virgines shall neuer haue it open any more. Ye that bee riche, remember your cosin Dives the riche man in helle. Who because in his life tyme, whē he might haue whole fountaines of fauour, and refused, afterwarde would haue had one drop of water, and could not. Take therfore while it is offered. Refuse not, least ye bee refused. Craue and haue. Come and spare not. Bee bolde and feare not. For what should let you to be bolde, hauyng suche a patrone to make your waie for you? If Gods wrathe doe feare you, he hath killed it. If ye dread the Lawe, he hath hanged it. If your harte condemne you he is greater then your harte. If ye bee sicke, he came therefore, to plaie the Phisition. If ye bee hungerie, he is the breade of life. If ye bee poore, he was made poore for you, to make you riche. If Goddes curse lye vpon you, he was accursed for you. If ye be sinfull, he was made synne for you, that you might bee made the righteousnesse of GOD by hym. What can we haue more of hym, or what can he do more for vs then this

Gods frendshyp not to be refused.

whiche is all: For he that hath bestowed his owne sonne vpon vs, how can it be, but he will geue with hym Omnia all thynges to vs: Omnia vestra sunt. i. *All thynges be yours*, saieth the Lorde to vs, by his Apostle.

i. Cori. iii.

Whiche beyng so, seing then he hath doen so muche for you, remember your duties again, and saie with the Psalme: Quid retribuam Domino pro omnibus quę retribuit mihi? Calicem salutaris accipiam. &c. i. *What shall I render vnto the Lorde for all his benefites towardes me? I will take the cup of saluation, and call vpon the name of the Lorde. Psal. 116.* Dearely beloued brethren and countrey men, how dearely he hath loued you, ye see: requite his loue with loue againe. He hath called you to fauor and grace: vse it, abuse it not. Yesterdaie ye were sicke and weake: this daie with his bloud he hath recouered you, with his woundes he hath cured you. This daie I call euery daie, when soeuer a synner repenteth his synne, and tourneth to Christ. Yesterdaie ye were synners: this daie he hath purged you, and made you righteous.

Psalme. 116.

Euery day is Goodfridaie to euery good christen man.

teous. Remember what ye were, and kepe you as ye are, and synne no more. Yestereaie thou wast a pitious Chananite, stouppyng & shrinkyng doune with thy backe to the grounde, eightene yeres together. Luke. 13. This daie the death of Christe hath loosen thee of thy bandes, and set the straight, go vpright now, and crooke doune to the death no more. Yesterdaie thou wast piteously araied with the sely woman, whiche hauing the bloudy issue twelue yeres, and hauyng spent all her substaunce vppon the Phisitions, came and touched his coate, and stole healthe from hym: this daie not the coate, but the bloudde of Christ hath cured thy bloodinesse, now fall into suche bloudy diseases no more. Thou wast yesterdaie a lame creple, frō eight and thirtie yeres, liyng by ẏ water poole, and haddest no manne to caste thee into the poole, Jhon. 5. now is one come, not to throwe thee into the water, but to throwe water vpon thee, euē from his owne harte: wherefore beyng now made whole, go thy waies, and cary awaie thy bedde, let thy longe bedde

Luke. xiii.

Luke. viii.

God sende vs mo suche theeues.

Ihon. v.

of laisinesse cary thee no moze. With what a mightie voyce cried Chriſte to Lazarus? So loude he cried, that the deade heard hym, and came out of his graue. Lazarus was deade but fower daies. Thou haste laine stinkyng in thy sepulchze so many yeres. Now cõmeth one, and saieth: Come out Lazarus. Come out therefoze, and cast awaie thy headclothe, and windyng sheete from from thee, *And be no more like them that goe doune to the pitte*. Yesterdaie thou waste a foule leaper, to daie thou arte made cleane, take heede of the like scab hereafter. Yesterdaie thy hande was dzied, and benummed by an olde disease called φθειριασις, pinchyng tenacitie: now commeth one, and biddeth thee holde out thy hande, and geueth thee a plaster. A soueraine plaster foz suche a dzie hande, is this: Diſperſit, dedit pauperibus, iuſtitia eius manet in ſeculum ſeculi. i. *He hath distributed and geuen to the poore, his righteousnesse remaineth for euer. Psal 111.*

Ihon. xii.

Matth. viii.

Luke. vi.

Psalme. 111.

A petitiõ foz the pouertee of London.

And here haue I sute to my Lozde Maioz, befoze fozgotten, but nowe remembzed.

membred. God geue it maie speede, so shal his honour with all this florishyng Citee, I trust, spede the better. My sute is for the poore: not for one poore man or twoo, but for all the whole pouertee in generall of this Citee. For somuche as I well vnderstande suche a waie, to be deuised by Gods good prouidēce, for the succour of all the poore inhabitauntes of this citie, so that there shall hereafter neede, neither beggyng in the streates, nor yet in Pulpittes any more and thesame deuise to lacke but a little settyng forwarde through authoritee: My humble petition therefore is euen for his sake, which was made poore for vs all, that my Lorde Maior that nowe is, or that shall hereafter succeade, with the sage Senatours of this Citee: grauely perpendyng the case, if thei shall finde thesame deuise neither hurtfull to the Hospitals, nor chargefull to the Citee in alluryng beggars, but rather a meanes necessarie to auoide idle counterfeettes, and profitable for the sustentation of the true needie, especially in this tyme of plague, and nowe in tyme

of Sõmer, before Winter approcheth: then that thei ioynyng their consente and aucthoritee, with the approbation of their reuerende Ordinarie, and learned Bishop of this Sea, who with his graue Archdeacons, doe al well allowe of thesame, will geue their furtherance herein, and put that in vre, or at least in probation of tyme, whiche yet lieth in forme, and tarieth but onely the happie consente of their aucthoritee. Thus muche I thought by the waie to begge of you in this Sermon, because there should neede no more begging in other Sermons hereafter. And I praie God this maie be the last, if it be his will. If this citee of London through diligẽce of good Preachers, bee now planted in suche ripe doctrine, as God be thanked it is, and hath the name thereof aboue all Citees, and quarters of Englande besides, howe requisite is it then, with this your forwardnes of good doctrine to bee ioyned like readinesse of good woorkyng: Let it not be seen nor saied in Lõdon, that here is a greate talkyng of the Gospell, and little walking after

An exhortation to Londoners.

the

the Gospell. And if your preachers doe rightly teache you, that by faithe onely in Christe, you are iustified, now let not the Papistes thē falsly outface you, that your preachers teach you no good workes: neither let thē vpbraied your christian knowledge, for lacke of Christian conuersatiō: but rather by good liuyng stop their mouthes, that either by your workes ye maie winne them, to glorifie your Father whiche is in heauen, or at leaste thei maie haue no occasion to cauill, whiche would carpe your faithe.

How faith is alone, and not alone.

Truthe is, that by faith alone (in respecte of other workes of the Lawe) ye are iustified, as your preachers teache. And yet thesame faithe being alone, she is not alone. In her office alone, in practise not alone. The Queene, though in her state and office she bee alone, yet she goeth not without her maides of honor after her. The office of the eye alone is in the head to se, yet the eye is not without other members of the body, whiche haue also their offices to them appropriate. Lette euery thyng stande in his proper charge and office: yet must eue-

Faithe alone is his office.

ry thyng neede in some respecte the so-cietie of an other. The roote sucketh of the grounde, the bodie receiueth of the roote, the braunche taketh of the bodie, the fruite shooteth out of the braunche. These successiuely goe together. So faithe grounded vpon Christes passion, faith geueth the sappe of loue, loue blos-someth forthe in good workes. In faith therefore be constant, in loue feruent, in woorkes diligent, and in doctrine kepe order. Lette not the effecte presume be-fore the cause, nor the daughter goe be-fore the mother. Woorke well, not for iustification, but for loue. Loue not be-cause God should loue you, but because he hath loued you, and hath iustified you therfore beyng now iustified, loue hym, and for his loue obeye hym.

Order in doctrine.

Exhortation vnto good workes.

And thus keppyng a right order, let vs ioyne as spirituall men, these spiri-tuall matters together, and plaie the right ioyners, ioynyng not as many do now a daies, house to house, lande to lande, Lordship to lordship, office to of-fice, bagge to bagge, benefice to bene-fice, parsonage to vicarage, prebende to

prebende,

prebende, with a deanrie for a bantage, liuyng to liuyng, an other liuyng to that, and for all that, yet neuer contented, so long as we liue. How this Deuelishe πλεονεξία commeth into the heades of some Christian ministers, I can not but muse. These ioynynges bee naught. If we will be true Gospellers, we must learne an other ioynyng, a better ioynyng then this, which is crescere de virtute in virtutem, de fide in fidem, to ioyne woorkes to woorkes, faithe to faithe, faithe to woorkes, and good woorkes to faithe, as did Paule and James, and so to ioyne sainct Paule and sainct James together. There hath been a long contention, and muche adoe in the Churche, how to ioyne and reconcile these twoo Apostles together. And though in preachyng muche haue been said, and learnyng shewed, yet whē al is said, there is none can ioyne these two together better, then you youre selues, to whom we preache. And how is that? Ioyne the liuely faith of sainct Paule, with the good woorkes of sainct James and bryng bothe these into one lift: and

That is, vnsaciable greedinesse neuer contented.

How to recōcile Paule & James together.

then haste thou reconciled them bothe, and so shalt thou be sure to bee iustified, bothe before God by Paules faith, and before man by sainct Iames woorkes. And this is a perfect and a naturall cõiunction, when faithe goeth with woorkes, life with doctrine, practise with knowledge, zeale with science, expressing with professyng, keepyng with hearyng, deedes with wooordes, whiche bee tãquam comites in diuidui, and in a christian mannes life, would not bee sundered one from the other. Faithe without woorkes, maketh but a carnall Gospeller. Woorkes without faithe, make but a Pharisaicall hypocrite. But then thei must goe in their right order together, the handmaide not before the mistresse. In cause of Iustification, and peace of conscience, faith standeth alone whiche doeth all.

Joynyng of faithe and woorkes.

For faith hath winges, and flieth vp to heauen, and there holdeth the promise, and wrastleth with the lawe, with Gods iudgement, and with the conscience of man for euerlastyng life. Charitie and woorkes haue no winges, but tary

The right order howe faith & woorkes bee occupied, & howe thei dwel together.

tary belowe, and are occupied betwene neighbour and neighbour, and are as busie in yearth, as faithe is in heauen: so that neither be idle, but bothe labouring. And though thei be diuersly occupied in sundery functions, yet are thei bothe dwellyng, as Martha and Mary, in one house, that is, in the life of euery true christian, linked and coupled as sisters, with a true Christian copulatiue together. Of this coniunction copulatiue, Christ our sauiour thus speaketh: *Blessed be thei* (saieth he) *which heare the worde of God*, Here is faith: marke now the copulatiue Et, *and whiche kepeth the same. &c.* Likewise sainct Paule vsyng thesame copulatiue, saith: Habens fidem & bonam conscientiam. i. *Hauyng faithe, & a good conscience. &c.*

Coniunction copulatiue. Luke. viii.

i. Timo. i.

This christian copulatiue I beseche you (christian brethren) practise now in your liues, so that you aboundyng in faithe, maie abounde also in good workes: and as ye abounde in workes that be good, so ye will abstain from all that is contrary, ioynyng with this copulatiue of good woorkes, the negatiue also

Titus.ii.

so of euill worckes, mentioned in the Epistle of sainct Paule to Titus: where he exhorteth vs, *That wee deniyng or renouncyng impietie, and our worldly desires, will liue soberly, iustly, & godly in this present life. &c.* To conclude here with this exhortation of S. Paule, I beseche you with hym, that you beyng the deare and reconciled children nowe of God, will shake of, and renounce your former impieties, and appetites of this worlde. I saie, not this impietie or that impietie, this sinne or that sinne. I saie not here, as other are wont to preache vnto you, to leaue your Usurie, your oppression, your bribyng, your deceiptfull artes, with other suche like. No, no, I go further then so. This I saie: leaue and cast awaie the whole worlde frō you: which is nothyng els but a greate heape, or a Chaos, or a confusion of all abominations packte, as in one fardell together. This worlde I saie, caste cleane awaie, with all his appertenaunces from you. For what haue we to doe that be Christians, with this damned and execrable worlde? Christ hath conquered it, hath

The worlde a Chaos or a confusion of all iniquitie.

redemed

redemed you from it. The Deuill possesseth it, & will you possesse it also with hym? Hath Christe taken suche paines for you, to bryng you out of Egipt, and yet you will not come? To bee in the worlde, to liue in the worlde, and to occupie the worlde, I saie not against it: neither doe I meane in castyng awaie the worlde, that you should casse awaie your riches, your possessions, your offices, promotiõs and dignities: but that you should casse awaie your affections from them. Use them, but abuse them not: haue them, but as trifles, and as though ye had them not: make of them, but make not your God of them. Neither be ye conformed (saith S. Paule) after the shape of this worlde, but with Saincte Paule be you crucified to the worlde, and let the worlde bee crucified to you. Now what phantasie, what vanitie, what brauerie, and briberie, what proylyng and tormoylyng is emongest you in this worlde for worldly thynges for Gold and Siluer, that is, for redde yearth and white yearth, as thoughe Christe had neuer come to redeme you Galat. vi.

vnto

vnto an other worlde then this: What meane you my brethren and countreymenne of Englande: heauen is yours, bothe heauen & yearth is yours: Christ hath reconciled you, his bloudde hath purged you, his faith doeth iustifie you, his appearyng shall glorifie you. God is yours, all is yours, all shalbe yours. And what should moue you thā to passe for this world so muche, whiche passeth awaie, and as you shall see I trust, shortly shall perishe before your eyes. Come quickly Lorde Iesu wee beseche thee. The spirite of Christ Iesus our sauior, and the might of his Maiestie, whiche was crucified for your synnes, preserue you from this synfull worlde, and from the corruption thereof, to the daie of his glorious commyng. Come quickly Lorde Iesu for thy glory, to whom with the father and the holy ghost be glory for euer.

Amen.

¶ The

¶ The praier in this Sermon made for the Churche, and all the states thereof.

LOrde Jesus Christ, sonne of the liuing God, who wast crucified for our synnes, and didst rise againe for our iustificatiō, and ascendyng vp to heauē, reignest now at the right hande of the father, with full power and authoritie rulyng & disposyng all thynges, accordyng to thine owne gracious and glorious purpose, we sinfull cratures, and yet seruauntes and members of thy church, do prostrate our selues, & our praiers before thy imperiall Maiestie, hauyng no other patron, nor aduocate to spede our suites, or to resort vnto but thee alone, beseching thy goodnesse to be good to thy poore church militant here in this wretched yearth, sometymes a riche Churche, a large Churche, an vniuersall churche, spred farre and wide through the whole compasse of the yearth, now driuē into a narrowe corner of the worlde, and hath muche neede of thy gracious helpe. Firste the Turke with his sword, what landes, nations, and countreis, what empires, kyngdomes, and prouinces with Citees innumerable hath he wonne, nat from vs, but from thee? Where thy name was wonte to bee inuocated, thy worde preached, thy Sacramentes administered, there now raigneth barbarous Mahumet, with his filthie Alcoran. The florishyng Churches in Asia, the learned Churches of Grecia, the manifolde Churches in Africa, whiche wer wont to serue thee, now are gone from thee. The seuen Churches

of

221.

This prayer is printed among a coll. of hay. in 8. l. in 4 titled Tudor hay. in. book in 8 vo printed with gothic letter but the latter hath among other Saints.

Praier for the vniuersal Churche.

The manifold dangers to the church in these latter daies.

of Asia, with their cãdlesticks (whom thou diddest so well forewarne) are now remoued. All the Churches where thy diligente Apostle Saint Paule, thy Apostle Peter, and Jhon, and other Apostles so labourously trauailed, preachyng, and writyng to plãt thy Gospell, are now gone frõ thy Gospell. In all the kyngdome of Syria, Palestina, Arabia, Persia, in all Armenia, and the empire of Capadocia, throughe the whole compasse of Asia, with Egypt, and with Africa also (vnles emongest the farre Ethiopians, some old steppes of christianitie peraduenture yet doe remaine) either els in all Asia and Africa, thy Churche hath not one foote of free lande, but all is tourned either to infidelitie, or to captiuitie, what soeuer pertaineth to thee. And if Asia and Africa onely were decaied, the decate were greate, but yet the defection were not so vniuersall. Now if Europa a greate part also is shronke from thy Churche. All Thracia with the Empire of Constantinople, all Grecia, Epyrus, Illyricum, and now of late al the kyngdom almoste of Hungaria, with muche of Austria, with lamentable slaughter of christen bloud is walked and all become Turkes. Onely a little angle of the Weast partes yet remaineth in some profession of thy name. But here, alacke, commeth an other mischief as greate, or greater then the other. For the Turke with his swoorde is not so cruell, but the Bishoppe of Rome on the other side is more fierce & bitter againste vs, sturryng vp his Bishops to burne vs, his confederates to conspire our destruction, settyng kynges against their subiectes, and subiectes disloyally

Daũgers by the bishop of Rome, and his fellowes.

ally to rebell against their princes, & all for thy name. Suche dissentiō and hostilitie sathan hath set emongst vs, that Turkes bee not more enemies to christians, then christians to christians, Papistes to Protestātes: yea, Protestantes with Protestātes do not agree, but fall out for trifles. So that the poore little flocke of thy Churche distressed on euery side, hath neither rest without, nor peace within, nor place almost in the worlde where to abide, but maie crie now from the pearth, euen as thyne owne reuerence cried once from thy crosse: My God, my God, why hast thou forsaken me?

Praier for the Churche of England.

Emonges vs Englishemen here in Englande, after so greate stormes of persecution, and cruell murder of so many martyres, it hath pleased thy grace to geue vs these alcion daies, which yet we enioy, and beseech thy mercifull goodnes still thei maie continue. But here also alacke, what should wee saie? So many enemies wee haue, that enuie vs this rest and tranquilitie, & doe what thei can to disturbe it. Thei whiche be frendes and louers of the Bishop of Rome, although thei eate the fatte of the lande, and haue the best prefermentes and offices, and liue moste at ease, and aile nothyng: yet are thei not therewith contēt. Thei grudge, thei mutter and murmure, thei cōspire and take on against vs. It fretteth them that we liue by them or with them, and cannot abide that wee should drawe the bare breathyng of the ayre, when thei haue al the most libertie of ȳ land. And albeit thy singular goodnes hath geuen them a Quene so calme, so pacient, so mercifull, more like a naturall mother then

a princes, to gouerne ouer thē, suche as neither thei nor their aunciters, euer read of in the stories of this lande before: yet all this will not calme them: their vnquiet spirite is not yet contente: thei repine and rebell, and nedes would haue, with the Frogges of Esope, a Ciconia, and Italian straunger, the Bishop of Rome, to plaie Rex ouer thē, and care not if all the worlde were sette a fire, so thei with their Italian Lorde might raigne alone. So fonde are we Englishe menne of straunge and forrein thinges: so vnnaturall to our selues: so gredie of newfangle nouelties, neuer contented with any state long to continue, bee it neuer so good: and furthermore so cruel one to an other, that we think our life not quiet, vnlesse it be seasoned with the bloude of other. For that is their hope, that is all their gapyng and lokyng, that is their goldē daie, their daie of Jubile, which thei thrust for so muche: not to haue the lord to come in the Cloudes, but to haue oure bloud, and to spill our liues. That that is it whiche thei would haue, & long since would haue had their willes vpon vs, had not thy gracious pitie & mercie, raised vp to vs this our mercifull Queene, thy seruaunt Elizabeth, somewhat to staie their furie. For whō as we moste cōdignely geue thee moste harte thankes, so likewise wee beseche thy heauenly maiestie, that as thou haste geuen her vnto vs, and hast from so manifolde daungers, preserued her before she was Queene: so now in her roial estate, she maie cōtinually be preserued, not onely from the handes, but from al malignant deuises wrought, attempted, or conceiued of enemies, both ghostly

Praier for the Quene.

stly and bodily against her. In this her gouernement be her gouerner, we beseche thee: so shall her maiestie well gouerne vs, if first she be gouerned by thee. Multiply her reign with many daies, and her yeres with muche felicitie, with aboundaũce of peace, and like ghostly. That as she hath now doubled the yeres of her sister, and brother: So (if it bee thy pleasure) she maie also ouergrow in retguyng, the reigne of her father.

And because no gouernement can longe stande without good counsell, neither can any counsell bee good, except it bee prospered by thee, blesse therefore we beseche thee, both her Maiestie, and her honorable Counsell, that bothe thei rightly vnderstande what is to bee doen, and she accordyngly maie accõplishe that thei doe counsell, to thy glorie, and furtheraunce of thy Gospell, and publike wealthe of this realme.

Praier for the Counce

Furthermore we beseche thee (lorde Iesu) who with the maiestie of thy generation, dooest drowne all nobitie, beeyng the onely sonne of God, heire and lorde of all thyngs, blesse the Nobilitie of this realme, and of other christian realmes, so as thei christianly agreyng emong them selues, maie submitte their Nobilitie to serue thee, or els let them feele (O Lorde) what a frluolous thyng is the Nobilitie, whiche is without thee.

Praier for Nobilitie.

Likewise to all magistrates, suche as be aduaunced to authoritie, or placed in office, by what name or title soeuer, geue we beseech thee, a carefull conscience, vprightly to discharge their duetie, that as thei bee publike persons to serue the common wealth, so thei abuse not their office to their priuate gaine,

Praier for Magistrate

nor priuate reuenge of their owne affectiõs, but that iustice beyng administered without bribery, and equitie balanced without cruelitie or partialitie, thynges that be amisse may be reformed, vice abandoned, truthe supported, innocencie relieued, God glory maintained, and the commonwealthe truely serued.

Praier for ỹ Bishops and Pastours.

But especially to thy spirituall ministers Bishops, & pastours of thy churche, graunt we beseche thee (O lorde Prince of all Pastours) that thei followe the steps of thee, of thy Apostles and holy Martyrs, maie seeke those thynges whiche be not their owne, but onely whiche be thine: not caryng how many benefices, nor what greate Bishoprikes thei haue, but how well thei can guide those thei haue. Geue them suche zeale of thy churche, as maie deuoure them, and graunt thẽ suche salt, wherwith the whole people may be seasoned, and whiche maie neuer be vnsauerie, but quickened daily by thy holy spirit, wherby thy flocke by them maie be preserued.

Praier for ỹ people, and the whole state of the Realme.

In generall giue to al the people, and the whole state of this Realme, suche brotherly vnitie in knowledge of thy truthe, and suche obediẽce to their superiours, as thei neither prouoke the scourge of God againste them, nor their princes sword to be drawẽ against her will, out of the scaberd of long sufferãce where it hath been long hid. Especially giue thy Gospell long continuance emongest vs. And if our sinnes haue deserued the contrary, graunte vs we beseche thee, with an earnest repentaunce of that whiche is paste, to ioyne a hartie purpose of amẽdmẽt to come.

Praier for conuersion

And for asmuche as the Bishop of Rome is wont on this Good fridaie, & euery Good

fridaie

frydaie, to accurse vs damned heretikes, wee here curse not him, but praie for hym, that he with al his partakers, either maie be turned to a better truthe, or els, we praie thee (gracious lorde) that we neuer agre with hym in doctrine, and that he maie so curse vs still, and neuer blesse vs more, as he blessed vs in Queene Maries tyme. God of his mercie kepe awaie that blessyng from vs. of the Papistes.

Finally, in steede of the Popes blessyng, geue vs thy blessyng Lorde we beseche thee, and conserue the peace of thy Churche, and course of thy blessed Gospell. Helpe thē that be nedy and afflicted. Comfort them that labour, & be heauy laden. And aboue all thynges continue, and increase our faith. And for asmuche as thy poore little flocke, can scarse haue any place or rest in this worlde, come Lorde, we beseche thee, with thy Factum est, and make an ende, that this worlde maye haue no more tyme nor place here, and that thy Churche maie haue rest for euer. Apoca. xvi.

For these and al other necessities requisite to bee begged and praied for, askyng in Christes name, and as he hath taught vs, let vs, saie the lordes praier. Our Father whiche art in. &c.

A Postscripte to the Papistes.

BEcause here remaineth behinde an emptie page of white paper, to bee supplied with some writyng or other: I thought no better matter for my purpose, then to write a worde or two to you, whiche holde so deuoutly with the prosedynges of Rome, crauyng at your handes that for so muche as the controuersies betwene you and vs are weightie, and chiefly stande vpon the effect and working of Christes passion, you will therefore geue the readyng hereof, either to consent to the doctrine if ye thinke it cõsonant: or to refute the same if ye mislike it. My saiyng & meaning is this.

1. That if ye finde by the scripture of God, or any approued Doctor, that the sacrificed bodie of the sonne of God, sufferyng once vpon the Crosse on Goodfridaie, is not the onely materiall and sufficiente cause of our perfecte saluation, remission of synnes, and iustification.

2. Or that the promise of God (whiche is to saluation) standeth not free, without any condition of worke or workes to bee added to that effect, saue onely faith in that person.

3. Or that faithe in Christe, is not onely the meane and instrument, whereby this passion is made to vs effectuall: you will bryng out your proofes, shewe forthe your learnyng, & what you can saie. And if ye will not let the worde bee iudge: yet lette the worlde heare your reasons, let truthe with iudgement bee tried, let railyng, triflyng, and scoffyng goe. Bloud and persecution is no waie to finde truthe, but to blinde truthe. The scriptures

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in matter of saluation are plain and euident, teaching simply without trope or figure, and sone will trie the cause.

By the whiche scriptures, if you shal finde the contrary to be true, that is, that the passion of Christ crucified, is the onely materiall & efficient cause immediate, whiche worketh our saluation, whiche appeaseth Gods wrathe, and pacifieth all thynges in heauen and in yearth, taketh awaie the sinnes of the worlde, and disanulleth the damnation, and malediction of the Lawe for euer, from all them that be in Christ Jesu. 1.

And that the promise of God to saluation in Christ, is free without condition of any workes of the Lawe to the same ende to be annexed, saue onely faithe. 2.

And that thesame faithe in Christ is onely the meane and condition, wherby the passion of Christe worketh, and the promise of God geueth to vs Justification: these verities, I saie, thus standing by the Scripture, seyng our iustification and remission of synnes standeth consummate by Christ, free by promise, and assured by faithe: then declare vnto vs, I beseche you, whiche so magnifie the religion of Rome, howe standeth with Goddes religion, your auricular confession for loosyng of synnes, satisfaction for the same, woorkes of perfection and superrerogation, Masses, Trentalles, your propitiatorie Sacrifice, praiyng of Saincte, and to Saincte departed, Pardons, Purgatorie for clensyng of synne, buildyng and entryng into Monasteries for remission of synnes, Pilgrimages, Stations of Rome, Jubiles, straitnesse of orders, with an infinite num- 3.

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ber of suche like. All whiche implementes of your churche, to what vse now do thei serue, or how can thei stand with the scripture, but either thei muste derogate from Christes passion, or els the passion of Christ must nedes make them voide.

For the same Christe Jesus crucified, I desire you therefore, if ye se these euidences to be true, then bee reconciled to the truthe, and as saincte Paule desireth you, Reconciliemini Deo. Let the Religion of God stand simple, as he lefte it hym self. Mannes additions in Gods matters bee but phantasies. In other matters adde what ye liste. But in matter and cause of saluatiō, Christ lefte nothyng behynde hym to be added any more, either by Apostles, or Martyres, or bishops, or any other, but hath consummate the perfection thereof fully by hym self, leauyng nothyng therin vnperfect. Whereunto he that addeth, blasphemeth, & doeth no lesse then infringe the Testamente of the Lorde. As the presumption is greate, so I exhorte you in the lorde to beware, remembryng the warnyng of saincte Paule: That if any Apostle, or Aungell from heauen shall preache any other Gospel besides that whiche is receiued and planted. &c. Ye knowe what followeth. The Lorde of grace open your eyes to see, and your hartes to embrace the knowledge of his truthe, to his glory, and your spirituall comfort, and euerlastyng life in hym.

Galat. 1.

AMEN.

FINIS.